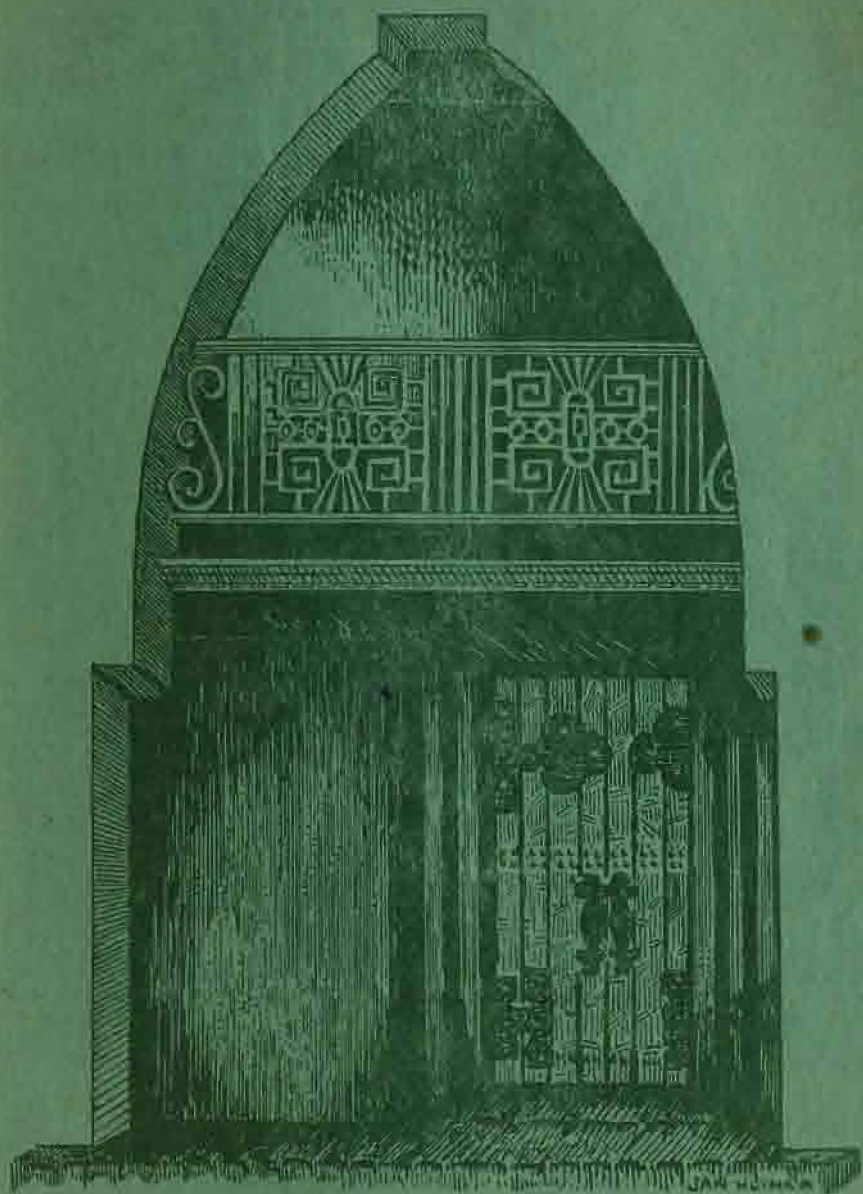


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HORIZON

Journal of the
Philosophical Research Society

WINTER
1950



ISSUED
QUARTERLY
VOLUME 10. No. 3

HORIZON
LINES

AN EDITORIAL

BY MANLY PALMER HALL



It Won't Be Long Now!

ONE of the smaller towns where I spent several (formative) years was without the luxury of a daily newspaper. The local gossip was in the keeping of a sweet-faced little old lady, whose approach was announced by a swish of black taffeta. Journalistically speaking, this good soul had complete news coverage and a large circulation. After she had finished her daily rounds, she enjoyed that solid comfort which comes to those who have fulfilled their Christian duty. She was a consummate genius in making good news sound bad, and bad news sound worse. Finally, in desperation, several outstanding citizens subscribed to the weekly journal published at the County Seat as an antidote for widow Smidgens' anecdotes.

Rumors travel far more rapidly than facts, and false rumors are equipped with jet propulsion. In times of general apprehension there are always some eager to exploit the fears and anxieties of the masses. Some of these prophets of doom are themselves the victims of collective hysteria, and others are quick to take advantage of that weakness in human nature which makes us willing to pay well to be annoyed. Once we are convinced that we are on the threshold of a major catastrophe, we are also ready to contribute generously to whoever claims to possess the sovereign remedy.

A neurotic generation exposes itself to many kinds of imposture. Widow Smidgens, for example, was a hypochondriac. She loved her

symptoms, and these changed with the seasons and the prevailing opinions on matters of health. Next to the Bible, her favorite reading was the annual almanac distributed free by a patent medicine house specializing in vermifuge. This publication was filled with doleful reports about unfortunates who neglected their symptoms—so was the neighborhood within a few days.

The world is still in the throes of what has been profanely described as "atomic jitters." The demoralizing effect of this scientific contribution to progress is almost beyond estimation. Bad matters have been made worse by innumerable unlearned speculations and pronouncements, which have been accepted without question because they seem to support the prevailing anxieties. It may well be that heroes die but once, but folks of lesser courage have buried themselves, their progeny, and their projects many times since the fateful experiment at Hiroshima. Already wobbling under the psychic impact of the uranium and Plutonium bombs, the public is now expected to face with appropriate optimism the still more terrific implications of the hydrogen bomb. A generation trained and educated to think of progress in terms of increasing individual and collective security may be forgiven for a spell of negative bewilderment.

Subdividers of rural real estate have sensed a golden opportunity. Communities of one kind or another have sprung up in several isolated areas which seem to offer probabilities of immunity. Self-preservation is always a primary consideration, and no one is anxious to have his anatomic structure decentralized. The worries of the older generation have passed on to young people, and these, in turn, bestow their uncertainties upon their communities in the form of juvenile delinquency.

The wonderland of science can prove to be just as dangerous to the human mind as the sorcery-infected atmosphere of our remote and less remote ancestors. We have little patience for those benighted mortals who were firmly convinced that evil spirits lurked under the front steps, but we are deeply and properly concerned about the possible contents of small black satchels and mysterious packages addressed to prominent diplomats. Fear is a senseless thing, and the more it possesses the mind, the more completely the reasoning faculties are disturbed.

Those exposed to rumors about impending disasters frequently write to me for the verification of the accounts they have read or heard. One will ask if I think it likely that a comet will hit the earth before the prunes are ripe. Another thinks it might be wise to sell his beach cottage at Asbury Park in case the Atlantic seaboard should slip into the ocean. Still another wonders if Mt. Shasta would be a good place to fortify in case of an invasion from Mars. This is in light of the

possibility that at the psychological moment Shasta might erupt. Every year there are several warnings that Los Angeles will be toppled over by a devastating earthquake, and now we hear that Southern California is likely to become a desert at any moment, a circumstance which would surely work a hardship on the Metropolitan and Prudential housing projects.

Then, to make bad matters worse, we have flying saucers, space ships, and interplanetary Zeppelins resembling strings of frankfurters floating by in the rarified atmosphere of the prevailing tension. Little men arrive from somewhere on magic platters, and then to escape detection hide in gopher holes. Popular magazines supply excruciating details, and it is reported on the usual "reliable authority" that a race of etheric creatures are contemplating a blitzkrieg. The battle of the psychic bulge may start at any moment.

It must be admitted that some of the stories are most ingenious, but we should not forget previous experiences. Several years ago the press of the world carried the picture of the old man behind a barricade and armed with what appeared to be a squirrel gun, ready to give his all for home and country as a result of Orson Welles' radio program dramatizing an invasion by Martian storm-troopers.

Awhile back, a very respectable and equally dignified gentleman discussed with me the future of his son. He explained that he was not worried about himself, but wished to do everything possible to protect his boy from the terrors to come. Quite by accident I asked this problemed father what his 14-year-old hopeful was doing at the moment. The gentleman confessed that he did not know, but assumed that the lad was with his friends. It came out later that junior's favorite recreation consisted of attempting to overcome the time equation in a hot-rod car. Father did not know this, but even when he found out he was not greatly concerned. It never occurred to him that his boy might not live long enough to be one of the victims of atomic projects.

With all their fears, many folks have forgotten that they are in more imminent danger of breaking their necks in a bathtub or of walking absent-mindedly across a busy intersection against the signals than they are of being a casualty from one of Buck Rogers' vibration guns. A man frightened to death at the prospect of the hydrogen bomb is perfectly willing to drink to excess and then drive a high-powered automobile at seventy or eighty miles an hour on heavily trafficked highways. The logic of such a procedure is dim, but the individual has not been conditioned to fear the familiar. We are not ready to face the statistics that prove conclusively that more die each year in this country from unnecessary traffic accidents than perished at Hiroshima.

Even though the world is perturbed by the prevailing trend in armament, those most concerned are making no intelligent or organized effort to remedy the situation. Those who do try to stimulate the civic sense of responsibility are ignored and ridiculed. The human being is capable of controlling and directing the productions of his own ingenuity, but to do this he must be willing to devote time, thought, and, alas, some part of his worldly goods to the project.

The Atomic Age is not only the heaviest responsibility which man has ever faced, it is also his greatest opportunity. An old way of life is ending, and those who cannot adjust to the new must perish with the old. Adjustment is not merely a matter of vitamins or psychoanalysis. The human mind must make the transition from adolescence to maturity. Children live in a world of make-believe, and, while sheltered from the impact of realities beyond their comprehension, are not expected to exercise judgment or prudence. The race has been playing games for thousands of years and naturally resents being told to put away its toys and do some honest work.

When adolescents handle dynamite, the worst may be expected. It was not so bad when men played at war in tin suits or limited their abuses of the economic principle to putting all the large strawberries on the top row in the basket. But those days which permitted the luxury of minor dishonesties have passed. It is no longer amusing. There are numerous other pleasantries which must be left behind. We can no longer be satisfied to educate children just so they can make a living. And, very definitely, we should stop preaching materialism to a world already demoralized by the concept. Also, our religious institutions are not using well or wisely the influence and wealth we have bestowed upon them. Some folks are seriously upset because they can no longer send missionaries to China. Many Chinese have long hoped we would keep these missionaries at home to convert ourselves. In politics, the Republicans are worrying about the Democrats, the Democrats are worrying about the Republicans, and all-too-many politicians are worried about the possibility of the second coming of Franklin D. Roosevelt. The good old game of taking a quick profit before the market drops, and in that way breaking the market, continues to dominate public official and private citizen alike.

Is it not a little foolish to become hysterical about the advancements of science and to ignore utterly the regression in ethics? What can we do to offset the adolescence of a kindly old man who left his fortune to a Chamber of Commerce, or another of similar mind who set aside a trust fund to provide for the perpetual watering of his favorite elm tree?

Unusual fears and panics often originate in conscience mechanisms. The small child fears most that which he most deserves, and feels the

spanking some time before he receives it. Is it possible that a rather delinquent humankind is aware in a subconscious sort of way that it deserves a serious reprimand? It may be more than a merry jest of the High Lord Executioner in *The Mikado* that when natural laws are violated "the punishment fits the crime."

Since beginning this article, a late bulletin announces something resembling a "flying banana" recently sighted. This does not compare favorably, however, with another something, segmented like a tapeworm and 15 miles in length, which scurried through the stratosphere several months ago. Another interesting phase of the present epidemic is the series of accidents and incidents which have prevented the accumulation of reliable evidence. The visitors decline to be photographed, or else the images evaporate from the camera film, etc., etc.

It seems to me that while our scientists may be a materialistic and unimaginative lot they could scarcely fail to take some interest in the numerous reports relating to the sudden increase of interplanetary tourist trade. The possibility of reaching other members of the solar system is already intriguing the minds of prominent physicists, and any proof whatsoever that highly developed creatures had reached the earth or its atmosphere in space ships would constitute a world emergency. Even if it be argued that some kind of censorship is suppressing the facts, there would certainly be a wave of nervous breakdowns among those in responsible positions.

So many things are taken for granted, most of them unpleasant, that the symptoms seem to indicate a persecution complex. Until recently it was decidedly unscientific to suggest that other planets were inhabited, and it was little short of heresy to imply that such inhabitants—if any—could compare favorably in terms of intellectual prowess with the superlative geniuses which flourish upon the earth. Even assuming that Venus or Mars has produced a race of superscientists, is it by any means certain that they are infected with those militant instincts which afflict humanity? If the Venusians, for example, are wise enough to have perfected interplanetary transportation, perhaps they have also outgrown the adolescent delusion that wars are a *necessary evil*.

During the early medieval period, European nations nourished by a pabulum of theological miracles passed through an extraordinary cycle of delusions. Numerous comets, some with red beards and others with forked tails, floated over besieged cities. Mysterious shapes hung in the sky, witches rode to the Brocken on greased broomsticks, warlocks flew up chimneys, ghostly armies pelted the earth with shotbolts, and evil spirits slipped out of the Inquisitional Courts through rat holes in the floor. It required centuries to free the human mind

of those absurd fears with which folks frightened themselves out of their wits.

The 20th century brings with it a more sophisticated kind of fantasy. Science is the new theology, and it has loosed upon the world a new order of sorcerers and magicians. Children of the 15th century listened wide-eyed while Granny explained to them how demons changed themselves into puffs of smoke when they wished to slip through keyholes. Twentieth-century youngsters are subconsciously accepting the scientific superman, who likewise defies the laws of reasonable expectancy and is endowed with most of the propensities of the Olympian gods. It is just as easy, in fact easier, to believe in the impossible today as it was in the Dark Ages. The intellectual light of today is in many ways a dark, strange, and terrible light. It has not destroyed ignorance, but has bestowed skill, power, and privilege upon those still unenlightened.



We have long recognized the importance of strengthening the integrity of the young during those impressionable years in which character is shaped. It is well enough to say that the child will not be overinfluenced and that it will grow up unaffected by the quality of its adolescent daydreaming. But even if the youngster fully realizes that it is all make-believe, this is not enough to protect consciousness from being conditioned. The adult, for example, is perfectly aware that modern advertising is mostly high-pressure salesmanship, and that the testimonials he reads are usually bought and paid for, but he still is influenced by repetition and will buy the product which is most frequently and dramatically brought to his attention.

The Chinese were fully aware that the Great Wall with which they surrounded their empire was produced by human skill and industry. Once it was finished, however, it appeared evident to many of them that such an undertaking must have required divine assistance.

Mortals simply could not build a wall 50 feet high, 25 feet thick, and 2,500 miles long. The need for superhuman aid was obvious. All you had to do was to look at the wall and "common sense" would tell you that it was built by the gods. The facts spoke for themselves, and anyone who had recourse to such uncertain light as history was deficient in his mental faculties. The old Egyptians were sure that the gods built the pyramids, the Aztecs felt exactly the same way about their monuments, and even the rather prosaic Greeks dabbled with the idea as the simplest explanation for some of their own remains.

When something gets so big, so wonderful, or so qualitatively magnificent that we stand dumbfounded in the presence of our own works, we inevitably develop a reverential attitude. The less we understand, the more bewildered we become; and bewilderment itself inclines to ready acceptance of, and profound respect for, the incomprehensible. Once we have lost solid footings, we are conditioned for the attitude of blind adoration, emotions take over, and the censorship imposed by reason is relaxed and finally completely ignored.

We are born and reared in an atmosphere of scientific wonders. Even though we know that these devices are the products of trained and specialized human minds, we are unable to resist the emotional impact of discoveries and their implications. The question: What will the future bring? gives full flight to fantasy. Even the conservatives have no trouble visualizing the shape of things to come. The day may not be far off when telepathy and clairvoyance will be common faculties, life indefinitely prolonged, interplanetary travel perfected, time and gravity overcome, and even the most familiar of our ways and means completely revolutionized.

All this might be very wonderful, if it were not shadowed by the ever-present danger of man's own character deficiencies. Every invention and device, if misused, becomes a potential means for the hazarding of security and survival. Instead of looking forward into a golden age made perfect by human skill, we anticipate a pandemonium in which the private citizen becomes the helpless victim of his own ingenuity. This fear is not groundless, for the processes of abuse are already evident throughout the allegedly civilized world. The atomic bomb stands as proof of man's worse fears, and now comes the additional distressing possibility that ingenuity will devise instruments so powerful that neither intelligence nor integrity can control them.

Probably a few of the higher intellectuals feel that they are in control of the situation, but they have not been able to quiet the common fears or to give reasonable proof that conditions are well in hand. Regardless of how we attempt to explain or to justify present trends, we cannot prevent the rapidly spreading neuroses and anxiety mechanisms. Neurosis is frequently followed by delusion; and if the delu-

sional tendency is not corrected, often ends in collective hysteria or panic. It has happened before with less provocation, and it can happen again.

To reconsider a point already briefly discussed: namely, the individual's participation in the world experience. John Doe comes into this world and begins to plan a career. By the time he reaches majority, he is fully aware of the limitations with which his activities are circumscribed. Barring unusual accidents, which are now usual, he may look forward to 70 or 80 years of life. If he has accepted the scientific perspective, he has no solid hope of surviving death as a conscious entity. If he is theologically-minded, he has no expectation of returning here, even though his spirit be immortal. Yet, it seldom occurs to John Doe that it would be practical or desirable to think always in terms of his ultimate decease. An old philosopher said: "Although all men expect to die, most of them die unexpectedly." John Doe and others of his kind establish themselves in business, marry, raise families, attempt to advance careers, accumulate estates, cultivate hobbies, and enjoy themselves as much as time will permit. Even in older years they spend little time speculating about the final state of themselves. They carry insurance, which only pays off after they are dead and cannot spend it, but the procedure carries no morbid implication. They may select a cemetery plot with a good view or an urn of pleasing design to contain their ashes. They make their wills, and try to keep enough cash on hand to meet the inheritance tax.

Why should man, born to perish, be unconcerned about one form of death and frightened out of his wits by another? I asked this question of a scientist one day, and he explained that what perturbed him most was not the destruction of himself by atomic warfare, but the destruction of his life's work and all the patient endeavor which had been expended from the beginning of history to improve the human state. It seemed appropriate at this point to inquire as to the spiritual convictions of my physicist friend. He assured me that he did not believe in any continuity of consciousness after death. Under such conditions his perturbation was inconsistent. If at death he should cease to remember that he had ever lived or how he died or any fears or doubts he may have had concerning the future of anything, his anxiety would be short-lived at best. It would be different if some part of him should survive to reflect sadly upon disasters, but if oblivion is oblivion, it makes no difference if it is brought about by arteriosclerosis or atomic fission. Naturally, he did not agree with me. If he were not going to remember anything anyway, he would prefer not to remember something nice. This may be called higher logic.

As several prominent psychiatrists have pointed out, the process of death is completely individual, regardless of the collective circumstances.

It is not the fact but the overtones or emotional imponderables that are responsible for the degree of morbid reflection associated with the event. The solution to neurotic fears about death is therefore a matter of personal conditioning. Our ancestors prayed to be protected from sudden death. Apparently they preferred to linger surrounded by weeping relatives, then they could fade dramatically, like Camille, with plenty of time to receive all the sacraments of their faith. Today, after checking over medical fees and hospital rates, the thrifty citizen is more likely to pray that he will drop in his tracks, even if he be deprived thereby of that last parting which is such sweet sorrow.



Unfortunately, metaphysical studies have had a tendency to support and increase anxiety mechanisms. Unless the student of esoteric subjects is well oriented and practical-minded, he is likely to indulge in considerable daydreaming. Even though his concept of the universe is essentially noble, there is place in it for all kinds of psychic malpractice. Lack of real and deep understanding leads to numerous doubts and uncertainties, and these, in turn, overshadow daily life, subtracting from its dignity and multiplying its perplexities. Man's thoughts are the heaviest burden that his flesh must bear, and once he has lost his native optimism, he is a plague to himself and others. Often religions advocate policies and doctrines which frustrate natural instincts, thus increasing neurotic tendencies and hastening the general decline.

We might expect that those who believe in reincarnation and karma would be the least affected, at least personally, by the implications of atomic warfare. If they really believe in a universe of infinite life and eternal growth, they cannot take the attitude that a handful of human physicists can completely frustrate the cosmic plan. Thus, we may say that none of the schools of world philosophy support or justify the peculiar frustration which obsesses our contemporaries.

The materialist has not too much to worry about, because he will soon have nothing to worry with. The theologian escapes by whatever destiny to a better place than he has known here and is merely hastened

on his way to his final repose in Abraham's bosom. The mystic and the metaphysical philosopher have a concept of divine purpose large enough to enclose the emergency within a pattern of universal law, and are convinced that all things ultimately work together for good. But still the trouble grows, and all groups find it equally difficult to apply the precepts which they have accepted or fashioned for themselves.

It seems to me that truth seekers, as we all like to call ourselves, are especially vulnerable to imposture and extravagant rumors. The more outlandish a doctrine may be, the more rapidly it develops a following from among folks who have long claimed to know better. I know many who have studied reincarnation and karma for a score of years and are considered experts in esoteric anthropology, who are fanatical in their racial prejudices and intolerant in their religious convictions. They are not even aware that they are living in violent contradiction to everything that they claim to believe. These are the kinds of folks who solemnly declare that the universe is under the constant loving care of the gods, and at the same time are dissolved in tears lest injustice triumph. One also learns that there is no use trying to correct these inconsistencies. There is always some excuse why the present crisis is real and terrible.

The incredible interval between the spheres of theory and practice is responsible for much of the misunderstanding. Those who think deeply seldom live rich personal lives. The intellectualist creates his own explanations for everything and seldom places himself in a situation in which he tests the utility of his concepts. The theorist is ordinarily oblivious to facts. Convinced that he knows the answers, he never trusts his actual weight to them. If occasionally he is forced to apply his opinions, he does so with so many preconceptions and explanations that he can usually perpetuate his delusions. It is a mistake for a physician to prescribe remedies for a patient he has not properly examined. The same holds true in matters of religion and philosophy.

Human beings are not nearly so complicated as may first appear, but they become most confusing when we overestimate them or underestimate their characters and abilities. All optimism and pessimism interfere with factual thinking. Man is not on the verge of perdition, nor is he on the threshold of perfection. He is an extremely likeable creature until we teach him to be otherwise; but after we have carefully cultivated all his vices and neglected all his virtues, he may be described as difficult. It is also a mistake to assume that human beings, individually or collectively, are especially desirous of becoming wiser or better. They have a tendency to resent reforms of all kinds, especially the important reforms, and they show their resentment by making life extremely difficult for reformers of every caliber.

Teaching is a subtle way of informing or reforming other folks. They realize this and are prepared to resist at all costs. They are willing to be educated to whatever degree is necessary to protect their economic status, but if instruction is extended in the direction of essential enlightenment regarding principle, there is an immediate increase in personality resistance. The secret would be to find some way of enlightening mankind without interfering in any way with prevailing intolerances and intemperances. If men's affairs, like those of Falstaff, go backward, it is because they like it best that way. But the mill of the gods continues to grind, and we find ourselves exactly where we belong, delicately poised between the upper and the nether grindstones.

Raising humanity is not so different from raising a precocious child. We have some wonderful policies for accomplishing the upbringing of our young. Firmly convinced that corporeal punishment is out of date, we attempt advanced methods. Convinced that we should not inhibit normal instincts, we relax guardianship in favor of psychological techniques. Our first mistake is to assume that these little folks are just yearning to be noble characters, and that all they need is some enlightenment and gentle directing. By eliminating discipline, we merely increase the probabilities of juvenile delinquency.

The universe has already discovered that human beings will not and cannot progress unless they are made to face the consequences of their own mistakes. Those who sow a whirlwind must reap a whirlwind, and if the sequence is disturbed and the individual feels that he can escape his just deserts, pandemonium breaks loose. Any system of teaching, scientific or religious, which offers any means of outwitting the law of cause and effect is dangerous, not only to society, but also to the individual himself. Punishment should not be regarded as the despotism of an offended Divinity, but as the wisdom of a loving parent whose judgment is far greater than our own.

The atomic bomb is not something that has been loosed by ill-fortune upon a sweet and unsuspecting humankind. The look of injured innocence we see occasionally is not quite convincing. The bomb is a natural step in the unfoldment of a concept of armament that began with a stone-headed axe and a slingshot. For thousands of years we have been experimenting with new and more effective devices for exterminating each other. It now appears that we are on the threshold of a really splendid device. All this time humanity has also been carefully avoiding all the practical advice and opportunity to arbitrate its difficulties and to build a united world. Every small boy confronted with a thrashing loudly proclaims his innocence and tries to convey the impression that he is a martyr to parental injustice. Even when caught in the act, he is without a vestige of guilt.

The world has been caught in the act of building atomic bombs and bacterial bombs and compounding a number of poisons and other means of mutual extermination. Obviously, such a world is ripe for salvation. It should be rewarded with peace, security, enlightenment, socialized medicine, lower taxes, and larger old-age pensions. It seems utterly unreasonable that we should not be picked up to heaven by our boot straps or live here happily ever after.

Emergencies are always opportunities for those capable of meeting the challenge. At a time of anxiety, the world turns instinctively to religion and philosophy for courage and understanding. It would be a pity, indeed, if the better-informed permitted themselves to partake of the general confusion. Metaphysicians sincerely believe that they have found deeper and more permanent values. They are responsible, therefore, to the codes which they claim to exemplify and serve. It is a serious mistake for a vowed idealist to sit around exchanging doleful conversation about direful possibilities. We can hardly expect to convert a skeptical generation to concepts which we cannot apply to our own conduct.

If we are sincerely convinced in our own hearts that the universal plan is benevolent and that it is directed by an all-sufficient power, it is unreasonable and inconsistent to function in a state of perpetual doubt. Rather let us accept the critical situations as opportunities for the clarification and restatement of the high principles which we firmly believe to be true. Let us follow the noble instructions given by Sri Krishna in the *Gita*, and realize that only those who are balanced in pain and pleasure are fitted for immortality. It was Cicero who recommended a similar code to the Romans when he advised all men to be modest in success and patient in adversity.

It is my own most sincere conviction that the atomic bomb will not destroy the world or frustrate the progress of human civilization. Perhaps we shall have some difficult times, but we deserve them, and man's just deserts must be included among the inevitables of Nature. There is much of fraud and sham in our way of life, and we have long accepted fallacies which cannot endure and are themselves more dangerous to our ultimate achievement than any high explosive we might invent. Somewhere, sometime, someday the pattern of the human purpose must be clarified. Needless to say, the remedies will be most unpleasant to those who urgently require them, but I cannot accept the idea that humanity can destroy itself. Certainly, the divine plan which endowed man with mental capacities must be strong enough to control the productions for which it is responsible. The human intellect is only a fragment of the cosmic mind. The fragment cannot outwit the whole, and we are egotistic, indeed, if we believe ourselves capable of destroying a pattern in which we are only insignificant fragments.

Actually, we are about as ineffective as destroyers as we are when we attempt to usurp the creative attributes of Deity. Very likely we can cause a considerable tempest in our own private teapot, but that is about the extent of our nuisance value.

It also appears to me most unlikely that we are on the verge of being invaded by our planetary neighbors. If they ever have done any scouting in our outer atmosphere, they would have slight reason to proceed farther in a campaign of conquest or colonization. In fact, we need not seek beyond our own boundaries for troubles and annoyances. When we soberly consider the astronomical factors involved, it seems wiser to discount heavily the hypothesis of interplanetary navigation. With due caution we should say that, while such navigation is by no means impossible, the particular circumstances now under consideration appear highly improbable.

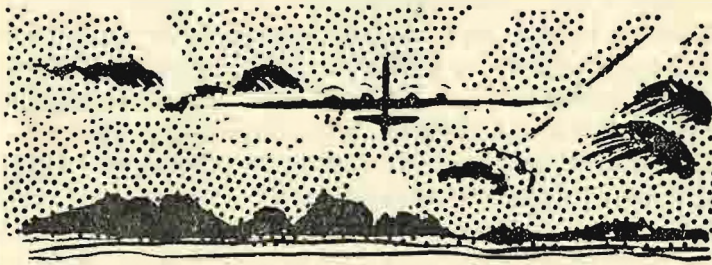
It looks very much as though we were suffering from an exaggerated version of the persecution complex. The same type of thinking which causes individuals to feel that they are the victims of malicious mental malpractice now terrifies us with the prospect of invisible armies about to invade us via the ether waves. We are in another end-of-the-world scare, but this time our superstitions have been to college and have had several post-graduate courses in technology. Folks who would not acknowledge for a moment the astrological belief that Mars might be affecting their livers are bracing themselves in morbid expectation of the Martian equivalent of paratroopers arriving in saucers, frankfurters, and bananas.

Let's relax and get down to the worth-while business of putting our own planet in order. We should not follow the example of Thales, who, while out walking one night, was so engrossed in his observation of the heavens that he fell into a ditch and nearly drowned. We observe with interest, if not with complete satisfaction, the discouraging spectacle of the United Nations Organization. Like most of the works of man, it is impressive architecturally, but not in terms of ethical accomplishment. We need no interlopers from other planets to complicate our affairs, but we would certainly like to blame our troubles on the inhabitants of outer space. What we most need is a large dose of common sense, but we have no fondness for such medicine.

If we look back on World Wars I and II, we notice that on both occasions we lost a valuable opportunity. Throughout these conflicts and the years immediately following them, the very groups which should have come forward and contributed to vital solutions were themselves in a muddle of small thinking. While the idealists are unable to get together and unite their resources, we cannot expect too much from those less equipped to meet the needs of the hour. During World War I a powerful sect claiming to understand the reason

for it all was locked in a life-and-death conflict over its peculiar equivalent of the apostolic succession. While the members were trying to decide which was the holiest among them, the opportunity for constructive work passed unheeded.

World War II revealed the same lack of ethical maturity where one might reasonably expect to find a higher level of basic understanding. The doctrinal difficulties between the medical doctors and other physicians, the learned societies squabbling over psychology and psychiatry, the political strategies in the armed forces, and the inadequacy of ideological co-operation in the several brackets of the war effort revealed weaknesses about which there is still a prevailing indifference. These symptoms which are allowed to pass without adequate diagnosis and appropriate remedial measures are far more significant than reports about flying pinwheels and aerial pullman trains.



I have always contended that if progressive religious groups would co-operate on essential doctrines and present a reasonable explanation for the seeming inconsistencies of human conduct substantial results could be accomplished. Actually, such co-operation is not fantastic, for most of the world's enlightened faiths are already in agreement, at least in part. A recent newspaper poll showed that over seventy per cent of those questioned were personally convinced of life after death. I suspect that Dr. Gallup, by his sampling process, would come to essentially the same percentage. An additional ten per cent which declined to express an opinion would probably join the seventy per cent if the concept of immortality were presented to them in a reasonable and intelligent manner. Of course, no figures are available as to convictions about the particulars of man's post-mortal existence. But the belief in the survival of consciousness offers a powerful incentive for the advancement of spiritual education. How does it happen that a majority of this size is without representation in the essential policies of national conduct? The question is particularly timely when we have a growing concern over the possibility of the spreading of dangerous atheistic ideologies.

To build a more complicated political and industrial society without sustaining the religious convictions of the people is a serious mistake. The only way that we can protect our way of life is to defend it with the strength of our internal standard of values. The process of educating religion out of man or of trusting his spiritual culture to accident and providence is to remove the foundations from beneath the superstructure of our civilization. We have faced the same problem on the plane of sex hygiene. We now know that it is unsatisfactory to assume that young people will accumulate a sufficient code of morality to protect their standard of living. The moment we took this issue in hand, there was a general improvement in that department of society. Ignorance is never power, and to deprive mankind of nourishment for its normal and proper instincts is detrimental to all involved.

Three quarters of the human race believe in the existence of a sovereign power or being, the immortality of the human soul, and the ultimate triumph of good over evil. These convictions, if supported, enriched, and clarified, could bring about a working program of universal brotherhood. Which one of the skeptical or cynical groups has anything equally valuable to offer? Do we honestly believe that we are going to achieve a common security by intensive competition in armaments or by the interminable misuse of the privilege of the veto by political groups? What ideals are actuating present policies? Are we trying to build a better world or are we simply giving expression to an irresponsible faculty of ingenuity? What are we doing as a civilization to strengthen the internal resources of our people? We are dominated by a minority group of disillusioned and dyspeptic intellectuals who are miserable themselves and wish to share their miseries with everyone else.

We talk of giving children religious education in the home, in the Sunday School, and among some youth educational movements. How many educators, attempting to shift their responsibilities by such small talk, have considered the facts? How many parents are able to influence children who have been given materialistic indoctrination by the educational demigods? Higher education has taught its worshipers that it is an infallible structure of truths. When parents attempt to teach their children anything contrary to the findings of higher intellectualism, the child turns on father and mother and pronounces them as belonging to a superstitious generation of old-fashioned fogies. It takes what Will Rogers used to call "a heap of living" before these young people realize that the real fogies are the higher educators themselves.

If the human religious instincts are left uncultivated, they escape in the form of blind pressures and fears. Man is a religious animal, and if the natural expressions of his desire to venerate and to worship

are repressed he transfers his adoration to whatever is available. Then he starts worshiping false gods and idolizing false values. Religious institutions themselves carry a large share of the blame, for they have consistently failed to free their own doctrines from unattractive, and now generally unbelievable, theological formulas. Nor can we hope that a materialistic psychology will put all things right. A large part of psychology is as sterile of essential beauty as are science and politics.

This is no plea for the theologizing of public schools, but sometime we must recognize that it is absolutely necessary to educate human beings in spiritual principles and ideals if we expect to have a race that can get along with itself. Faith is the antidote for fear. Some may say faith is irrational, but is fear more rational? The devastating effect of panic is no less terrible because the prevailing terror is unreasonable. A constructive and solid faith may not be scientifically demonstrable, but its consequences can be measured in the terms of human progress and security. We can scarcely say that an idea is impractical if it produces practical results. Human progress has always taken place first on planes of ethical and spiritual convictions. The founders of our Western civilization were not scientists, nor were they highly schooled or technically educated intellectuals. They were simple, devout people, led to this continent by the most powerful driving force in the consciousness of man—the search for religious freedom. They underwent innumerable hardships, not for profit but for principle, and as profit became more and more important, the principles rapidly declined. The real patriot is the dreamer moved by inner strength, and without him political structures collapse like a house of cards.

Sincerity of purpose is a powerful solutional force in human activities. While it may be true that we do not fully understand the long-range plan through which we are unfolding, the future is, in great measure, the consequence of present policies. The Arab has a simple philosophy which he summarizes in the brief statement: "Live well today." If we keep faith with our principles now, the infinite progression of tomorrows will present few complications. We can never look forward with genuine optimism so long as our present conduct does not justify such optimism. Futurity should be the time of reward and the accomplishment of things hoped for, and not the time of retribution and repentance.

Increasing knowledge is important, but we must also remember that we already know far more than we are willing or able to apply. The human race is not wandering in darkness without guidance or direction. It is not necessary to be universally enlightened in order to live a constructive code. The conflict is in the individual. He must decide for himself the degree to which he is willing to control and

re-educate his own appetites and instincts. The inducements to personality reorientation are real, evident, and undeniable. The race has already shown that it has the skill to unfold any group of potentials which interest it sufficiently. Once human beings are convinced of the utility of self-improvement, they can advance the program rapidly and effectively.

To borrow a Neoplatonic phrase: Knowledge and skill must be applied to their reasonable ends. A great technological achievement awaits ensoulment. All that we know can contribute to permanent values if we use our knowledge wisely. We have a sufficient code of ethics, but we do not keep the code. We have an enlightened faith, but we do not keep the faith. Ever ready to compromise our convictions for the sake of profit, we live in constant fear of the consequences of our own malpractices. Any creature that can sufficiently rationalize its conduct to know that it is a law-breaker is capable of reforming itself. We shall continue to dwell in the shadow of approaching disaster until we remove the causes of individual and collective tragedy. We will think of the future in terms of war, invasion, atomic bombs, depressions, and the like until we have so adjusted our policies that such misfortunes are no longer a reasonable expectancy. Until that day, we will continue to scan the morning paper, shudder, look up from our boiled eggs, and solemnly announce to the family: "It won't be long now."



SEMANTICALLY SPEAKING

Let the dead languages rest in peace.

—H. W. Shaw

Syllables govern the world.

—Selden

As the confusion of tongues was a mark of separation, so the being of one language is a mark of union.

—Bacon

Words are but the signs of ideas.

—Samuel Johnson

I am the King of Rome, and above grammar.

—Sigismund (1414)

Who climbs the grammar-tree, distinctly knows
Where noun and verb, and participle grows.

—Dryden



The Wonders of the Golden Dragon

Rangoon, the capital of Burma and the country's largest city, is the principal center of Indo-Chinese Buddhism. In the streets of Rangoon, Eastern mysticism and Western industrialism meet and mingle in dramatic confusion. Modern office buildings and gilded Burmese shrines stand side by side, and shaven-headed Buddhist poonghies in their claret-colored robes brush shoulders with immaculately clothed tourists. The prevailing atmosphere of modern efficiency cannot entirely dissipate the strange internal serenity which is the intangible, but all-powerful, ingredient in the Oriental way of life.

Approaching Rangoon from the river, one first sees the city as a mysterious blur of shadowy buildings faintly outlined against a low-lying haze. When the mist finally breaks, a shaft of golden light seems to hover, gleaming and glistening, above the great skyline of the city. This radiant tower is the Shwe Dagon, or the Golden Dragon, the most sacred and most remarkable of Indo-Chinese religious monuments. This pagoda is a mecca for pilgrims from many Eastern countries.

The pagoda of the Golden Dragon lies to the north of the city proper and occupies the summit of a low, flat hill, which rises one hundred sixty feet above the level of the surrounding country. The surface of the hill has been smoothed off and the sides artificially shaped and built up to form what is

now called the pagoda platform. This platform is approximately nine hundred feet long and seven hundred feet wide, and is paved with smooth stones finely matched. Access to the platform is by means of four flights of steps, one at each of the four cardinal points. The main entrance is on the south side, facing the city of Rangoon.

As the visitor approaches the pagoda from the south, he is confronted by two massive leoglyphs, Burmese lions made of white plaster gayly painted and with leering grotesque faces and tinfoil eyes. The main entrance is an imposing pagodalike edifice, its roof terminating in countless points intricately carved. The architecture is typically Burmese. In front of this entrance, long rows of shoes are almost invariably to be seen. Here native sandals bump toes with imported Oxfords, and well-dressed walking shoes and military boots share space with danty high-heeled slippers and well-worn clogs.

Nearby on a low, rambling wall sit a number of Burmese boys, each with a nondescript water container and several pieces of old rags. These young businessmen have created a profession. They wash the feet of the tourists, who must wander barefoot among the byways of the great pagoda. No one is permitted to enter the Shwe Dagon without first removing his footgear, a ceremony in the East which is equivalent to doffing a hat upon entering a Christian church.

There is a rumor current that the law compelling tourists to discard their shoes was passed by the Burmese principally because they discovered that this little ritual was objectionable to the British.

The flights of steps leading from the city level up to the platform of the Shwe Dagon are enclosed with walls and roof of teak, all covered with elaborate carving. As the barefooted visitor carefully picks his way up the slimy, well-worn steps, he finds himself in a veritable bazaar of religious curiosities. Pilgrims coming from all parts of the world to this holy place invariably desire to carry away some token or remembrance of their visit. To meet such demands, the road leading to the temple is lined with little shops, where crude images and still cruder chromos are sold to the faithful for the equivalent of a few cents.

Upon reaching the top of the flights of steps and passing through the elaborate gate opening onto the pagoda platform, the visitor is confronted by a spectacle so overwhelming that words completely fail to express its magnificence. Although the platform is actually rectangular, the effect is that of a great circle. A broad promenade encircles the huge central pagoda, and facing this promenade on either side are rows of shrines ornately carved. The center of the promenade is carpeted, and most Europeans are satisfied to remain upon this matting.

Picture if you can twenty-five hundred pagodas, some reaching the height of a hundred feet, and each with its surface a mass of carving, in most instances gilded or lacquered. Hundreds of golden points sparkle in the sun. Thousands of silver bells tinkle in the breeze, and millions of dollars worth of diamonds, emeralds, and rubies scintillate in the noonday light.

Upon the platform of the Golden Dragon is gathered in lavish disorder the architecture of forty nations. Strange slanted roofs from Siam, fluted points from Indo-China, curious topes from Cambodia, bell-like dagobas from Tibet, ornate gables from China and Korea,

strangely carved towers and half-round domes from India and Ceylon, great mendotes from Java, all are gathered around the golden base of the Shwe Dagon.

Everywhere the images of the Buddha peer out from the recesses of their shrines. There are great stone Buddhas which have sat in meditation for ages. There are teakwood Buddhas with lacquered faces and dark, shiny robes. There are marble Buddhas, their garments inlaid with gold... Buddhas of bronze and brass, with emeralds for eyes and rubies for lips, small golden Buddhas and silver saints seated in jeweled niches... Buddhas of jade, amethysts, rose-quartz, crystal, and ivory... Buddhas that sit in meditation... Buddhas that bow in prayer... Buddhas that stand and preach... Buddhas that recline, and with half-closed eyes await the Nirvana. There are Buddhas that stand fifty to sixty feet high... Buddhas so small that they can be held between the thumb and forefinger. In all, there are to be seen upon the platform of the Shwe Dagon over twenty-five thousand images of the "Light of Asia."

Across the fronts of many of the smaller shrines are gilded bars. Behind these protections, some of ornate lattice-work, can be seen images of the Buddha ornamented with priceless jewels. Diamonds the size of coat buttons sparkle from the foreheads of the images, while their robes are inlaid with gems equal in value to the ransoms of kings. Some of the shrines are many hundreds of years old; others are as yet unfinished. Here and there some modern devotee with an eye to the practical has constructed a concrete monument, thereby introducing an air of structural economy and efficiency into the picture.

Upon the platform of the Golden Dragon there are not only schools for Buddhist monks, but also houses in which to care for those who, stricken with such maladies as leprosy or tuberculosis, have come in search of healing. The poonghies, with their horsehair-

tailed scepters and shaven heads, wander unceasingly among the golden altars. They are the guardians of this world-famed sanctuary.

Those unable to appreciate the years of painstaking labor required to execute the intricate carvings upon the gilded shrines are prone to regard such profuse ornamentation as incongruous. Actually, however, the masses of design blend so skillfully that the detail is never offensive. There is an overall majesty, and the vast grouping of religious buildings forms an overpattern suggesting strength and stability.

The platform with its great circular walk surrounding the base of the main pagoda is seldom without groups of pilgrims and worshipers. Great flocks of birds circle incessantly about the buildings. It is not uncommon to see processions of chickens walking with measured dignity among the shrines or sharpening their beaks on some protruding fragment of masonry. Here and there a nondescript Burmese dog lies sunning himself, and nearby an ancient goat is seen rubbing his shaggy back against the trunk of some old tree. Distance reveals only magnificence, but intimate examination reveals a general untidiness. Unless the visitor has a gentle sympathy for Eastern ways, his sensibilities may well be offended. Surrounded by the dirt of ages, one has the mental impression of forty-nine thousand native diseases as he seeks in vain for some safe spot to place his unprotected toes and tries with due precaution to pick his way through the prevailing uncleanness.

It is not only interesting but highly amusing to watch a group of American dowagers who have been walking on high heels for years trying to climb the hundreds of steps of cold, damp stone, and pick their way among the pagodas. They are miserable beyond expression, but with the true inquisitiveness of the feminine mind are resolved to see everything provided by the tour. A great battle is fought between fastidiousness and inquisitiveness, but usually inquisi-

tiveness wins. There is also the assurance that there is no record of serious consequences, even though the foot-washing ceremony at the end merely compounds the anxiety-factor.

Regardless of the variety of individual reactions awakened by the array of glistening altars, there is a general agreement that the great pagoda, which rises in the center of the platform, is the ultimate in beauty, simplicity, and spiritual dignity. With its golden umbrella as its sole adornment, the tall shaft of the Shwe Dagon ascends in graceful curves until it reaches a height of three hundred and seventy feet above the pagoda platform. In the severe simplicity of its lines, it is a magnificent aesthetic concept. The beholder is unfailingly impressed with a sense of dignity and permanence in perfect keeping with the spirit of Buddhism. Clustered around the base of the Golden Dragon, the smaller pagodas resemble a range of foothills encircling a single lofty peak ascending to the sky.

The form of the Shwe Dagon is of peculiar significance. The base is an inverted begging bowl. Above the begging bowl are the conventionalized folds of a turban, from which spring a double lotus blossom. Above the lotus blossom, the tall point of the pagoda ascends to end in the form of a plantain bud. A touch of modernity is added by the numerous rows of electric lights now strung upon the pagoda, which at night towers above the city like a huge Christmas tree.

The perimeter of the central pagoda at the base is thirteen hundred and sixty-five feet. The entire structure is built of native brick. The present *h'tee*, or umbrella which forms the canopy of the pagoda, was placed in 1871. It is composed of iron rings, gold-plated, and hung with gold and silver bells, whose tinklings can be heard from the platform below. The upper part of the *h'tee* is called the *sein-ba* or gemmed crown. The *sein-ba* glistens with diamonds, emeralds, and rubies, for many wealthy Burmese Buddhists hung their personal

jewelry upon it before it was raised to the top of the pagoda. When the sun's rays strike one of the great jewels, a flash of green, red, or white dazzles the beholder.

The first pagoda which occupied the little knoll to the north of Rangoon was twenty-seven feet high and was built about the year 500 B. C. Many centuries passed and the holy place was forgotten, or at least neglected, until A. D. 1446 when it was restored at the instigation of a pious ruler. From that time on the building was enlarged and kept in repair until, in 1776, it attained its present height. The great tope has been regilded several times, and as new layers of brick were added and the gold thus covered, it is impossible to estimate the amount of precious metal actually contained in the pagoda. As the gilding process proved unsatisfactory, a new method was substituted. According to local information, it was decided to cover the surface with solid-gold plates about one-eighth of an inch thick, and the work has been completely up to the point where the spire emerges from the bowl. While it is difficult for an Occidental to visualize an enterprise involving the gold plating of a structure thirteen hundred feet in circumference, this does not tax the spiritual enthusiasm of Eastern peoples. Faith is a spiritual quality, and the significance of a great ethical conviction has strengthened the resolution of the faithful Buddhists.



Today the dazzling brightness of the Golden Dragon has no rival other than the splendor of the sun itself.

As ever, the question is asked: Why was this mighty shrine erected; what holy spot does it mark? If a poonghie is questioned, he will reply that it commemorates the place where the sacred relics of four Buddhas are deposited, and, consequently, of all sacred places it is the most holy. In a hidden room beneath the great bell-like tower of the Golden Dragon are preserved the drinking cup of Krakuchanda, the robe of Gwanagong, the staff of Kathata, and eight hairs from the head of Gautama. Were holy relics ever before so enshrined? Thus it is that Asia pays homage to her emancipators.

In the early centuries of Buddhism, it was resolved to create magnificent reliquaries throughout Buddhist nations and to enshrine in each some relic of the great teacher. The project was never completed, but several imposing monuments were constructed. The Boro Budur in Java belongs also to this class of buildings.

Modern man should not be surprised that so many of the celebrated monuments of antiquity were inspired by religious convictions. The past was ruled largely by its spiritual concepts, and scarcely any nation attained civilization without the comfort and inspiration of religion and philosophy. Faith gave man his way of life, and we must beware lest the loss of that faith destroys all that time and patience have so wisely builded.

Despite its overwhelming splendor, the Shwe Dagon seemed to be directly opposed in spirit to those great teachers whose relics are buried in its foundation. Buddha preached the unreality of worldliness, chose the life of poverty and renunciation, and owned no worldly goods except his begging bowl and the yellow shroud he had found in a graveyard. This wonderful teacher taught that to discover reality man must liberate himself from the illusion of physical existence and seek his strength and security

deep in the heart of the eternal. To the Lord Gautama, neither pagoda nor shrine meant anything. They, too, were part of an illusion that must be left behind.

But is not this also the message of all the great world teachers? What have the splendid cathedrals of Christendom in common with the lowly Nazarene? The truly learned have always been humble, but the world will not permit their memories to remain unhonored. It was inevitable that the devout should bring their offerings to the altars of their deified teachers. The poor gave slight tokens which have vanished, but the rich and the powerful brought treasures to adorn the holy places. It is sad, indeed, that men are ready to give so much of what they have and so little of themselves.

The great monuments to Jesus, Buddha, Confucius, Lao-tse, and Zoroaster should be living institutions dedicated to the principles of universal brotherhood. There should be a world made peaceful by the loving wisdom with which the faithful worship their God. The great teachers brought light and asked to be remembered through the good works, the good words, and the good hopes of their followers. The past was not strong enough to achieve the victory of love over ambition.

To Buddha there was nothing real but the eternal self; nothing absolute but universal truth; no true attainment but that renunciation of personal desire which led to final union with unchanging reality. As he entered the Nirvana, he told his disciples that his own small consciousness was returning to the infinite love and infinite wisdom that governed creation. It was on a little hill by the side of the Indian road at Sarnath, near Benares, that Buddha first preached the doctrine of the Noble Eight-fold Path. It was here that he claimed man's divine heritage for the five disciples who heard the sermon. This was his "sermon on the mount," and when he finished, the five knelt weeping at his feet. It was here at Sarnath, also,

that he told them of the middle road—the path of the true arhat—that leads through the world to that which lay beyond, but was not contaminated by the way of the world. The good tidings were carried to the furthestmost parts of Asia by the singing lohans, the arhats of the good law, the teachers and scholars, physicians and priests, sisters and nuns of the faith which Buddha founded. Always the message was the same—simple enough for the Sudra, and profound enough to confound the Brahman. The doctrine was so simple that men have rejected it in favor of more confusing and difficult beliefs.

The association of the faithful which formed the Buddhist communion was designed to guide the world toward a permanent social order. Like the Nazarene communities of Syria, these experiments were an effort to apply certain simple natural laws to the administering of political strata in human society. Most of the enlightened communal concepts now incorporated into the democratic way of life originated among Christian and pagan monastic institutions. The Pythagorean school required its members to renounce all worldly titles and all hereditary offices and dignities. The members of the school shared equally and benefited equally, and such advancement or preferment as was permitted resulted from merit and ability alone.

The Golden Dragon pagoda as a structure rests upon the begging bowl which is the symbol of renunciation of all worldly advantages. In the Buddhist system, the bowl was the peculiar symbol of humility and also of the human being who attains the liberation by accepting into himself the gifts of the spirit. The inverted bowl, like the cup of Diogenes, represents liberation from possession and the emptiness of the human mind which must give all if it is to receive the final blessing of enlightenment. The folded turban was used in some sects of Eastern peoples as a shroud. When a man died, he was wrapped in the cloth that had been his

turban. Nearly all philosophic systems emphasize a symbolic death, a departure from bondage to materialism and the vain display of this world.

From the turban rises the lotus, emblem of immortality, and in Buddhism especially a figure which implies cosmic consciousness. As the lotus rises from the mire and slime at the bottom of the pool and, growing through the ocean of maya, blossoms on the surface of the great sea and opens its petals to receive the sun, so the sattva, the aspiring self in man, rises from the darkness of ignorance and blossoms in the sun of truth. The plantain bud is the promise of the great redemption or liberation. It is the spiritual future of all creatures, waiting perfection in the fullness of conscious experience. The great umbrella is like a nimbus, or halo. It represents the spiritual effulgence or radiance of illumination. Its meaning is identical with the thousand-petalled lotus of esoteric Brahmanism. Like the jeweled crowns of the Bodhisattvas or the insignia of various priesthoods, including the papal tiara, it conveys the mystery of divine grace, which descends as a heavenly light upon aspiring disciples.

In Asia, the dragon is ruler over all the mysterious creatures of the sky. Its

form is forever changing. It ascends and descends, swirling in the midst of space and then moving through the tortuous passageways of the underworld. In old China, the dragon was accepted as the imperial device of the ruling family. It protected the "son of heaven" who embodied the will of heaven and was the ever-virtuous ruler. The light dragon is the Taoist figure of eternity, embodying the agelessness and timelessness of wisdom and truth. The Golden Dragon pagoda is, therefore, not only a monument honoring the Buddhas, but is also the actual representation of the way of illumination. It reveals the qualities of the middle path, which leads from renunciation to liberation.

As one leaves this great temple and descends again into the busy, Westernized city of Rangoon, a wonderful memory lingers, and has stayed with me through the years since I visited this great shrine. Over Rangoon hangs this flaming light ascending through the mist that covers the city at nightfall. The last ray of the evening sun strikes the lofty spire and seems to remind the thoughtful beholder of the great light of truth, the golden road which leads from the mortal sphere to the abode of the enlightened in the invisible world above and beyond.



THE BLESSINGS-OF-EDUCATION DEPARTMENT

We are taught words, not ideas.

—Beaconsfield

Man forms and educates the world, but woman educates man.

—Julie Burow

Learning without thought is labor lost.

—Confucius

The bookful blockhead, ignorantly read, with loads of learned lumber in his head.

—Pope

Kuan Yin



COLLECTIONS of Oriental art in the United States are, for the most part, fragmentary. Material is assembled without plan or pattern, and such organization as finally appears is more likely to be related to schools of art than to systems of philosophy or religion. Public accumulations are enriched by gifts and bequests less frequently than by purchases from special funds. Unless the Asiatic department has been under the direction of an Oriental scholar, it will be a group of separate items without any inclusive reference-frame.

The Occidental has not been trained in the subtleties of symbolism. He regards the details of a composition as merely elements of design, and the recurrences of certain emblems do not impress him as especially significant. Western religions are not nearly so elaborate in their philosophical structure as the faiths of the East. With the passing of time, the elements of biology and physics have almost completely vanished from Occidental theologies, and we are not inclined to recognize in Asiatic systems concepts foreign to our own faiths. The religious arts of China, India, Japan, Korea, Indo-China, Java, Tibet,

and the Malay Peninsula have a common source and, therefore, may properly be considered as unfoldments of one spiritual conviction. When this unity is recognized, the individual art objects reveal overtones which are otherwise ignored.

The Eastern life-way originated in pre-Vedic India. So remote is this source that, in practical terms, it must be accepted rather than understood. Traditions bearing upon every department of human thought and experience flowed from Northern Asia and were gradually formed into a mass of religious literature, which we know as the Vedas and their early glosses and commentaries. The light of the Vedas illumined a dark and uncertain sphere, and the radiance of these Scriptures extended gradually to the most distant parts of the earth. Only the more profound student can appreciate the power of the Vedas in the civilizing and culturing of mankind.

The Brahman of India was a philosopher-scientist, endowed with mental qualities which enabled him to comprehend the universal mystery in terms of mathematics and geometry. His learning was divisible into three general

classifications: first, *theocosmogony*—the science of the unfoldment of divine agencies through the cosmic processes of universal creation; second, *esoteric anthropology*—the science dealing with the origin and development of organic life, the emergence of the human species, and the growth and development of man both as a spiritual and physical being; third, *the science of human regeneration*, by which humanity can attain to a full and conscious participation in the divine purpose, and in this manner fulfill its own potential. One mathematical key unlocked the threefold program, which was one process operating in three spheres, or upon three levels.

The Brahmanic concept was so vast in its implications and so complex in the interrelationship of its parts that it could not be generally disseminated, but was taught only in the sanctuaries or colleges of the Mysteries. Following the traditional policy of providing meat for men and milk for babes, certain practical ethical and moral codes based upon the grand concept were given to the people, and these supplied the materials used in the construction of the Indian religion. Thus we find an extensive body of rites, rituals, and regulations which the devout were required to practice, obey, and serve. Deprived of their philosophical content, many of these religious customs appear devoid of practical value, but we must remember that they were devised and revealed in those ages which required such counseling and assistance. These primitive revelations have been explored through a process of interpretation, by which the unfolding human mind slowly restored the esoteric content.

In the East, saints and sages appeared when occasion required as reformers and educators, and the most prominent of these founded schools or systems, several of which have endured and become important sects. It should not be assumed, however, that the several systems of Indian religion represent new and separate movements. All of them have been nourished by the light and

warmth of the *Vedas*, although today the common source may not be obvious.

We gain an important spiritual conviction which solves numerous dilemmas when we realize that the religions and philosophies of mankind are extensions of one parent-system and not spontaneous generations in different times and places. Reformers do not destroy the law or the prophets; rather they fulfill the past and prepare the way for the future. All competitive religious concepts are illusory, for truth can never compete with itself. Interpretations may differ, but that which is interpreted is without difference in substance, and differs only in degree.

Buddhism was to Brahmanism what Protestantism was to Christianity. Gautama emerged as the great reformer, and reformation in religion is reinterpretation by which essential meaning is enlarged. Thus reformation becomes additional revelation, usually including advancement in practical ethics. All the World Teachers came to reveal that which had previously been concealed, not that which had previously been unknown. The enlargement of collective consciousness which resulted from the ministry of the sages and saviors always brought powerful social repercussions. For this reason, it is impossible to completely separate the spiritual and political sciences. The enlightened educator is always a leader in the sphere of social reforms. He teaches not only more about the glory of God, but also more about the dignity of man. If he brings heaven closer to the earth, he also lifts the earth closer to heaven.

If the keynote of Brahmanism is *profundity*, Buddhism may be best described by the word *utility*. From the beginning, Buddhist scholars and monks dedicated their abilities and efforts to the immediate improvement of their fellow men. It was inevitable that the program should be adapted to the pressing requirements of the times, but this did not prevent the Buddhist Orders from developing a long-range strategy. The first consideration was the enlightenment

of the masses. Ignorance was the enemy of all progress, and Buddhistic philosophies championed the cause of universal education.

In the process of introducing their beliefs among foreign nations, the missionaries of Buddhism sought to win the confidence and respect of prospective converts. They seldom created a controversial situation, choosing rather to search for and emphasize the compatible elements abounding in other faiths. As a result, the outer appearance of Buddhism was subject to constant modifications. The emphasis was upon principles rather than upon personalities or sectarian distinctions. Under various names non-Buddhist peoples were already practicing many Buddhist ideals. The main objective was to unfold the Buddhism already latent or only partly developed in the religious systems of other Asiatic peoples. The Buddhistic life-way became an overunity, enriching all sincere convictions and giving the true believer a larger vision of his own cherished concepts.

As a result of this policy, it is sometimes difficult to analyze accurately the essential characteristics of the Buddhistic divinities. The attributes of these beings change with the several districts in which they are worshiped, and they may be confused further by partial identification with local gods and godlings. The old Hindu legends became so entangled with the hero lore of other nations and races that several entirely different accounts are available relating to each of the celestial and terrestrial teachers. Modern students of the subject are usually limited in the accumulation of first-hand information to the traditions prevalent in one area or among one group. The differences between the outer appearances of Buddhist sects scattered throughout Asia are greater and more numerous than the doctrinal inconsistencies which divide Christian denominations.

The life of Buddha, for example, has not only an Indian version, but has also Burmese, Tibetan, Chinese, Korean,

Japanese, and Mongolian versions. Each is festooned with garlands of myths and legends. When the several accounts are brought together and compared, certain essentials are usually present, but the development of the themes may be so fantastic as to discourage all efforts to reconcile them. If this is true of the historical Buddha, it applies with greater force to the various personified attributes which compose the Buddhist pantheon. In many cases, fragments of several divinities have been combined to form a new personification. The symbolism may be so transparent that the original deity is immediately apparent, or the emblems and figures may be so complicated that there is no agreement as to meaning even among the devotees themselves. Usually, there is some resemblance among the members of the Buddhist pantheon and the old Vedic theology. But even this may not be too helpful, for in its Buddhist form the deity may have altered many of its attributes and no longer be understandable in terms of Vedic lore. Buddhist philosophy is profoundly psychological, and interprets on the planes of the mind and of consciousness that which was earlier accepted either literally or as a purely spiritual abstraction. We must clarify this point in order to approach the interpretation of the Bodhisattva Kuan Yin, as this embodiment is venerated today in Eastern countries. We cannot entirely reconcile the streams of legend, but must content ourselves by stating the more widely accepted versions of the account.

The Indo-Tibetan Bodhisattva Avalokita is worshiped by the Indian Buddhists under the name Avalokiteshvara, by the Chinese as Kuan Shi Kin, or Kuan Yin, and by the Japanese as Kwannon. The earliest forms of the deity suggest that it was patterned, at least in part, from images of the Hindu god Brahma, but the attributes, costuming, etc., have been subject to innumerable modifications. The name means "the one who looks down," or "he who hears the voice of the world." The

larger implication is that the Bodhisattva is specially mindful of the sorrows, burdens, and spiritual yearnings of human beings. Thus, although Avalokita abides in the Western Paradise of Amitabha, he inclines his consciousness in perpetual attentiveness to all creatures that have not achieved internal security.

Most early representations of the Bodhisattva Kuan Yin, like the magnificent frescoes and paintings discovered by Sir Auriel Stein, depict the deity with a thin, delicately traced mustache, and a small goateelike beard similar to the French *imperial*. Even in the later Chinese and Japanese drawings and images, traces of these hirsute appendages survive, indicating beyond question that the deity was originally masculine. In popular art, Kuan Yin assumes sufficient feminine attributes to be regarded as androgynous.

The term *attributes*, in reference to the deities of Central and Eastern Asia, means the distinguishing ornamentations or articles by which images, generally similar, can be positively identified. The Bodhisattvas, for example, wear ornate crowns, usually surmounted by a small shrine containing a tiny image of one of the Buddhas. The Buddhas themselves are not crowned, but have their hair arranged like a tight cap of curls or in a highly stylized chignon. The head is surrounded by a halo. The robes of Bodhisattvas are much more elaborate than those of the Buddhas. Kuan Yin usually carries a rosary or a long-stemmed lotus. The feminine form of the image may hold a slender vase from which water is pouring, and the hands, if not carrying some attribute, are in the gesture of charity, or of giving.

Kuan Shi Yin is usually described as the beloved son of the Buddha Amitabha. He is, therefore, the first begotten of the Eternal, the "word" made manifest, the son of compassion, the presence of the Divine in the assembly of the congregation. He is the patron of the arhats, lohans, hermits, recluses, and sages. He is the protector of chastity,

and in popular worship he favors those who refrain from the eating of meat. As Buddhism drifted toward formalized religion, it was considered proper to address prayers for assistance to Kuan Yin, and there are elaborate compilations of testimonies to the intercession of this Bodhisattva. A recent pamphlet, titled *Kuan Yin's Saving Power*, published in Shanghai by the Buddhist Book Store, contains twenty-two modern cases in which prayers addressed to Kuan Yin were miraculously answered. The testimonials are reminiscent of similar reports among Christian nations of the remarkable intercession of saints. In each case earnest prayer resulted in an immediate phenomenal preservation from impending disaster. It is therefore obvious that the influence of this deity is still widely accepted among the followers of Buddhism.

Legends of Kuan Yin include elements drawn from several systems of Eastern religion. In Tibetan art, Avalokita is usually shown surrounded by eight or more scenes illustrating the perils and dangers from which the deity has preserved its devotees. In China and Japan, Kuan Yin, or Kwan-non, in its feminized form is associated with motherhood. Images depict the Bodhisattva carrying a newborn babe in its arms or with small children playing about its feet. Prayers addressed to Kuan Yin will overcome sterility, or barrenness, will protect pregnant women, and will assure an easy childbirth. In general, therefore, this Bodhisattva bestows and protects fecundity. It is totally incorrect, however, to regard Kuan Yin as a phallic divinity. Some legends describe Avalokita as riding on a white horse, suggesting an association with the tenth or Kakli Avatar of Vishnu, which is the white-horse incarnation yet to come.

The birthday of Kuan Yin is celebrated on the nineteenth day of the second month, the illumination of the Bodhisattva on the nineteenth day of the sixth month, and the attainment of Nirvana of the deity on the nineteenth



DETAIL FROM A TIBETAN PAINTING
SHOWING A HUMAN EYE IN THE
PALM OF THE HAND OF A
DIVINITY

day of the ninth month. These are the three birthdays, for each represents a transition from a lesser to a greater state. In the service of humanity, Kuan Yin has incarnated thirty-two times, and each incarnation has been in a different group of distressed or forlorn mortals. Kuan Yin comes primarily to those in great need—the “publicans and sinners.” Those opposed to the veneration of this deity resent its association with undesirable characters, but the symbolism merely implies compassion for such as still wander in darkness.

There is every reason to believe that representations of Kuan Yin have been influenced by Buddhist contact with Christian nations. The instinct to recognize parallels where appearances seem to suggest such parallels is universal. To some degree, the similarities are startling, but it should be remembered that Kuan Yin belongs to an entirely different concept of the universal plan than the Christian Madonna. H. P. Blavatsky men-

tioned an image venerated by a Buddhist who had been converted to the Christian faith. In this image, Jesus and Mary were combined as one male-female person, and the worshiper explained that this simple contrivance was a matter of economy. He could not afford to buy two figures.

The thirty-two incarnations of Kuan Yin and the one yet to come results in the highly significant number thirty-three. The Bodhisattva also had one hundred and eight appearances or forms. These objectify symbolically the attributes of universal compassion. The most complicated of the forms are the product of the Tantric system, which has so largely influenced the Buddhism of Tibet. In the older art, Avalokitesvara has a normal human appearance, the emphasis being upon majesty and benevolence. More fantastic is the eleven-headed depiction, and the most bizarre of all is the thousand-armed Avalokita. In this last form the deity is surrounded by one or more halos of arms, and in the palm of each of the hands is a human eye. This is the all-seeing one, whose compassion and observation extends to every part of the universe.

Occasionally, the arms of the images are of unusual size or length, to represent the deity as reaching forth and down to raise up the weary and heavy-laden. As the symbolism accumulates, it becomes evident that Kuan Yin absorbs into its own nature the powers and qualities of most of the other Bodhisattvas until it becomes a synthesis of all five. This is the universalization of the virtue of compassion. The meditating mystic perceives the divine love as everywhere present and radiating through all created things. The ferocious aspects of Bodhisattvas in which they are represented with fierce expressions do not imply evil qualities. They indicate the deities as agents of karma, or retribution, punishing only that they may the more speedily redeem those who suffer from the errors of their ways. Buddhism has no principle of

evil, but only the illusion of matter which causes those who are unenlightened to suffer from the inevitable consequences of their own ignorance.

Buddhism is the most psychological of the world's philosophical religions. All of its doctrines are involved in a concept of redemption through enlightenment. The deities are the personifications of states of consciousness, and must be understood through inward experience. To borrow a few terms in popular usage, Buddhism recognizes a triad of principles, a creative trinity consisting of Atman, Buddhi, and Manas. These correspond generally but not exactly with the Christian triad of Father, Son, and Holy Ghost, or spirit, soul, and mind. Atman is the highest spiritual part of both the world and man. It is the selfless reality from which the self emerges as the first born of the Infinite. Buddhi is the world-soul and the human-soul bound together beyond factual separation. Manas is the world-mind and the human-mind, and from it descends the bodies or vehicles involved in the cycles of incarnation, or rebirth.

In the contemplation of the eternal, all-pervading divine nature, the devotee may experience the Atman as universal life, as universal love, as universal power, as universal wisdom, or as universal law. All these experiences are essentially true, because they are revelations of attributes or qualities of that which is all-attribute and all-quality. Atman is recognized by the Northern Buddhists as the synthesis, Amitabha. In the universe this is all-being, and in man it is the supreme potential, the source of all-becoming. The fact of all-being makes real and inevitable the truth of all-becoming. This truth is the Great Promise to which all gods and godlings bear witness. The Great Promise is an eternal truth manifesting through an eternal process of fulfillment. The fact is strangely static, but the truth born of this fact and bearing witness before all worlds is the complete dynamic.

The witness-bearing truth, or it can be said the fact itself incarnate in the

truth, is Buddhi, the world-soul and the human-soul. In Eastern metaphysics this is the second principle, the Redeemer, whose very being is redemption itself. Amitabha is, therefore, the supreme principle in man revealed through Buddhi, the second principle, as Avalokita. This can be clarified if we recognize the states of awareness as associated with the three principles: Atman, Buddhi, Manas. Beginning with the lowest, Manas, is the state of knowledge ascending to its logical apex which is self-knowledge. Above knowing with the mind is knowing with the soul, which is experienced through intuition, inspiration, and the mystical experience. These belong properly to the Buddhist plane, and ascend to their reasonable apex which is illumination, or the apperception of truth. This apperception opens like a lotus bud within the human consciousness, revealing Kuan Yin, who is the most splendid appearance of reality which can be experienced without complete identification with the real, the state of Nirvana, for which no lawful symbol or even concept is possible to man.

In all esoteric systems, the World Mother is the world-soul, for under the figure of motherhood with its most beautiful and sacred implications the ancients represented the state of consciousness which when attained brings with it perfect peace and security. The Buddhist plane is also the bridge which unites the Atmic and Manasic fields. Buddhist consciousness, therefore, also becomes the Saviour or Redeemer. It is sometimes represented as the Ship of the Doctrine, which carries the sattva, or self-knower, across the vast ocean of illusion. The monk in meditation firmly believes that if he can hold as an experience of consciousness the luminous image of the Kuan Yin he can walk safely upon the waters of illusion, can quell the storms, and can attain the Nirvana.

As the Buddha of Boundless Light, Amitabha signifies the light of reality itself which illumines—that is, makes knowable to the subjective powers of

the human being the very mystery of existence. This *Boundless Light* is not a physical radiance by which the appearances of things are revealed, but a spiritual radiance by which the substance of things beyond form and dimension is knowable to the open eye of the seer. By the extension of this concept, Kuan Yin is called the Voice, which is heard speaking in the human heart. This is the Voice of the Silence. There is certainly an analogy between this *Voice* and the *Word made flesh* of the Gnostic mystics. Of course, no physical sound is implied; rather things name or declare themselves out of their own natures and substances to the inner ear of the meditating monk. All creatures have their secret names. Men have given names to appearances, but the facts and the substances have their own names or vibratory keynotes. Pythagoras claimed to have heard the music of the spheres, and the Lohans of Buddha chanted the mantrams of the ageless law.

Radio waves are not actually sounds until they are received and distributed by an instrument suitable to transform certain vibrations into proper tones. The spiritual fact and radiant luminosity of Amitabha, passing through the soul-principle in the world and man, are revealed through the magic of a cosmic symphony. Each sound has a number, a color, and a form, and thus the Boundless Light releases from itself the infinite diversity of manifestations. Kuan Yin is, therefore, the victorious song of space, which sings in the hearts of those who have received the doctrine.

As the Goddess of Mercy, Kuan Yin is experienced by what the Vedantists call the mystery of the World Mother. This title is sometimes bestowed upon a mortal woman held in remarkable veneration or merely regarded as the mortal witness of eternal motherhood. It is interesting that a divinity associated with compassion, forgiveness, and charity should be widely accepted by the members of a faith holding reincarnation and karma to be inflexible laws. The inconsistency, however, is more ap-

parent than real. Rebirth and karma operate only on those planes or levels of consciousness which have not yet experienced the secret power of perfect compassion.

Buddhism does not teach that cause and effect set into operation a sequence of events which is without beginning or end. The motion from cause to effect is not the only movement in the moral universe; there is also a motion from ignorance to enlightenment. These two motions do not conflict. Causes are not necessarily of such quality as to result only in punishment. Enlightened action also has its appropriate reward, and this, in turn, becomes enlightened cause. In Buddhism, man is not redeemed by a compassionate being who forgives sin, but by a universal principle of compassion which neutralizes or transmutes those propensities to excess which cause negative karma.

Growth is not measured merely in terms of time and the number of incarnations through which the sattva has passed. Permanent growth is accomplished by expansion of internal consciousness alone. Man is released from limitations as rapidly as his spiritual consciousness enlarges. The classical story is that of the Zen monk who prayed and meditated for years asking for enlightenment, but could not attain the illumination. At last, completely discouraged, he climbed to the top of an old pagoda, resolved to end his unhappy existence. As he cast himself from the tower, his inward thought was: "Without enlightenment my life is worthless." In that instant he received the illumination, and fell to the ground without injury. Many Buddhists believe that the experience of identity with the compassionate Bodhisattva Kuan Yin breaks the bonds of karma, or, more correctly, replaces the old indebtedness with so luminous a conviction that the believers are freed from the wheel of rebirth.

This does not mean that their sins have been forgiven, but that the intensity of enlightened consciousness has

equaled the time-dimension. The proper karma of enlightenment is liberation, and natural law is not violated; it merely brings positive fulfillment rather than the negative perpetuation of confused conduct-factors.

Oriental mystics have variously described visions of Kuan Yin. These should not be confused with the psychic or psychological phenomena occurring in the lives of those of pious or devout inclination. The representations may be similar, but the essential principle is different. The Eastern arhat in meditation is elevated by his disciplines until his consciousness approaches union with his own transcendent being. He becomes aware of Amitabha within himself, revealed through the splendid radiance of Kuan Yin. This gracious Bodhisattva pours the waters of immortality, the true baptism of the spirit, upon the human nature which bows in adoration before it. The mendicant is the present personality, one of the sequence of bodies which originate in the Manasic field. The Kuan Yin is the eternal soul, the mother of bodies. Each incarnation is under this maternal protection. When the transitory sattva, or self, which changes with each life, beholds the imperishable self, the ever-victorious Lord, it becomes in this instant aware of its own eternity and the dedicated disciple of the overself. This is the noble path that leads to emancipation—a road of light, a ray of energy, projected from the heart of Kuan Yin.

The Chinese have attempted to identify Kuan Yin with a daughter of one of their ancient kings. This maiden suffered numerous persecutions because she desired to devote herself to a life of religion. The account is probably entirely symbolical, and the holy maiden was actually regarded as a manifestation of the deity because of her saintly life. The Buddhist nun, Chujo Hime, who gained remarkable distinction for her skill in embroidery, has been honored in Japan as an incarnation of Kwannon. This holy woman embroidered an exquisite depiction of the Western Para-

dise. The work was so beautiful that it seemed reasonable that the goddess had assisted in its production. A wonderful silk embroidery of Kwannon as the Divine Mother was made by Kano Hogai. This masterpiece required three years to make, and twelve thousand one hundred different shades of silk were used, also twelve shades of gold thread. Japanese forms of this Bodhisattva include one in which the tiara is ornamented with the head of a horse. This seems to refer to the association with the horse avatar of Vishnu already mentioned.

In Japan there are thirty-three important shrines dedicated to this Bodhisattva, and it is one of the divinities associated with the ritual of pilgrimage. There is a great temple in Tokyo called the Asakusa Kwannon, a vast enclosure belonging to the Tenai sect. The inner shrine contains an image one and three-quarters inches high which is not exhibited. There are various explanations for the origin of this figure. According to one, it was discovered in the 7th century by three fishermen, who found it in their net. According to another version, the relic fell from the sky as a small meteor. It is contained in the tenth and smallest of a series of nestled reliquaries, which are among the finest examples of 17th-century workmanship. During the great earthquake of 1923, thousands of refugees crowded the court and approaches of this temple, and the area was miraculously spared. No Buddhist temple in Japan is more worthy of examination.

Although Japanese Buddhism emphasizes the national concepts of the Indian and Chinese divinities, these interpretations are not essentially different from the original forms. Kwannon appealed to the aesthetic instincts of the Japanese people, and the worship of this Bodhisattva gave expression to a variety of sensitive arts with deep, though placid, spiritual implications. A hermit named Saion Zenji once lived on Mount Nariai. He dedicated his life to serving pilgrims who came to pray at his little

shrine. One winter, however, the snow was so heavy that the holy man was unable to secure food and no rescuers could reach him. After he had resigned himself to die, he found the body of a deer near his hermitage. It was necessary for him to make an important decision because he did not believe in the eating of meat. At last he sacrificed his own spiritual convictions in order that he might continue to guard the shrine and serve the people who came for guidance and consolation. He took a small piece of the meat and ate it, and placed the rest of the venison in his cooking pot.

In due time, the nearby villagers made their way through the snow to the retreat of the old Buddhist hermit and were glad to hear him chanting the sutras as they approached. He told the story of his preservation, but when several of the townfolk looked into the cooking pot they found only a fragment of gilded wood. They made a pilgrimage to the nearby shrine and found that the fragment had been cut from the body of the image of Kwannon. It was then decided that the goddess had taken the form of the frozen deer to supply the need of the old priest. The fragment of wood was restored, and all sign of the break miraculously vanished. There are hundreds of such stories, many based upon the Jataka Tales, which are the incarnation stories of the Buddha. In several of these the enlightened one sacrificed his life to preserve his believers.

The temples of Kwannon in Japan present one unusual feature that is disturbing to Western visitors. This has been described as a total absence of proper respect. The native worshipers wander about in the sacred precincts laughing and chatting and exchanging the gossip of the day. Children play among the images, and not infrequently the family cat or dog is among those present. The worshipers of the goddess are on most pleasant and familiar terms with Kwannon, who is practically an honored member of the family. The

Bodhisattvas are not to be approached with awe and trembling; there is no appearance of piety. The believer shares his dreams and hopes with his deities and also brings to them the simplest and most commonplace of his concerns. His offerings are usually appropriate to his means, and are not less important because they are less expensive. Even the belief in the tyranny of God may be a form of that illusion which binds humanity to ignorance and fear. The Bodhisattvas are spiritual brothers, wise enough to show the way of liberation, but human enough to share the rice and tea of the family.

As the Bodhisattva Avalokita is peculiarly associated with the spiritual experience of compassion, this word requires further explanation. True compassion is entirely without the implication of charity or philanthropy as Westerners understand such concepts. Compassion is not sympathy, but understanding. It requires a vision of realities wise enough and gentle enough to include all imperfect creatures. Having felt within himself the compassion of the all-bestowing, the devotee permits this beautiful quality to flow out through him from its own transcendent source and to all in need of such consolation. He gives not of himself alone, but of that which nourishes both himself and others. He is not the giver; he is a sharer in the act of giving. Hence there is no sense of his own superior position, no gratification of that egotism which often causes us to enjoy becoming benefactors.

The experience of compassion terminates the instinct to criticize. Criticism implies fault-finding; whereas compassion implies truth-finding. To correct faults, we must first pass judgment upon the actions of others and decide which of these actions we consider wrong or improper. We must then assume that we have the wisdom and the skill and, for that matter, the right to advise and require that another mend his ways. To the Buddhist, compassion is a censorship over our own instincts,

tendencies, and inclinations. The question is not what is wrong with the other person, but rather why am I not able to share in the experiences of another human soul without the instinct to compare or resent?

Kuan Yin is the all-forgiving, the all-knowing, and the all-saving. This Bodhisattva is not generous only to the members of one sect, but sends its ray wherever there is darkness, thus blessing the darkness with light. For Kuan Yin, there can be no friend or enemy; there can be no condemnation or rebuke; there is only the eternal compassion which desires perfection for all creatures. Those who would experience the presence of this divinity must know the mystery of unselfish love. By this affection the disciple heals not only the pain of others, but also the pain in his own heart. Gradually, the true believer experiences not only compassion for his world, but also a sense of identity with all that lives. There is no longer the self and other selves struggling toward the light. There is only the eternal hunger of the darkness waiting to be fed.

In the esoteric disciplines of Eastern mysticism, Kuan Yin becomes an aspect of the transcendent being, or Amitabha. This internal image of reality is thus the personification of man's increasing awareness of the divine nature and the divine plan. The divinity has as many forms or attributes as its devotees have convictions and attitudes about reality. As the human dream enlarges, the Bodhisattva reveals the dimensions of this growth, and only those who have attained perfect compassion can experience Avalokiteshvara in the fullness of its immeasurable benevolence. Kuan Yin is the embodiment of the Heart Doctrine of the Great Lotus. This Bodhisattva personifies the path of apperception, not the knowing of the mind, but the certainty of the heart.

We are not familiar with a religion which demands so much from the individual and bestows so little through divine grace. We think of salvation as

the gift of an all-patient and sacrificing God, who must deliver us in spite of ourselves. In the East, religion is not bestowed. All creatures have the capacity to attain salvation. This is the eternal birthright. Each, however, must dedicate himself to the fulfillment of the universal plan if he expects to share in the divine grace. Growth is the human being unfolding its own divinity and thus earning its place in a divine pattern.

There are deep and strange powers locked in the human soul. These powers are like seeds, from which can grow wonderful flowers and plants and fruits. There is the seed of strength which can produce the hero of the world, who is supremely strong because he has conquered himself. There is the seed of wisdom by which man can become all-knowing. Through this wisdom he becomes aware of the vanity of knowledge, thus mastering the powers of the intellect. There is the seed of all-bestowing, by which the sattva gains all by giving all. There is also the magic seed of immortality, by the mystery of which the man who would save his life loses it, but the man who loses his life for truth attains the life everlasting.

A wonderful circle of radiant Bodhisattvas embody these mysteries, and seated upon their splendid lotus blossoms meditate upon the transcendent wonder of the doctrine. These embodiments are far too subtle to be grasped by the objective faculties of the mind. They are to be experienced only in that inner communion in which the mortal creature shares for a moment the grace of the immortal. The Bodhisattva doctrine is, therefore, the transformation or transmutation of the power-processes in man. Through the transmutation of the will to power until it becomes the will to peace, the human soul releases itself from the ever-turning wheel of karma.

The Bodhisattva doctrine was developed and perfected by the Mahayana, or Great Vehicle School of Buddhist metaphysics. It is quite possible that there were extensive borrowings from other Eastern and Near Eastern sects.

Conversely, there is also indication that the philosophy and religion which flowered in the Mediterranean area were influenced by the Asiatic schools. Alexander the Great carried Macedonian culture as far east as Calcutta and Benares. The Gandhara school of art, which seems to have risen in the 1st century B. C. and to have extended for nearly six hundred years, was a Greco-Buddhist system which flourished in the area of Afghanistan and part of the Punjab. Similar works have also been excavated at Sarnath on the opposite side of the country. The town of Sarnath, which is four miles from Benares, marks the site of Gautama Buddha's first preaching. It was here that he launched his reform and revealed the Noble Eightfold Path.

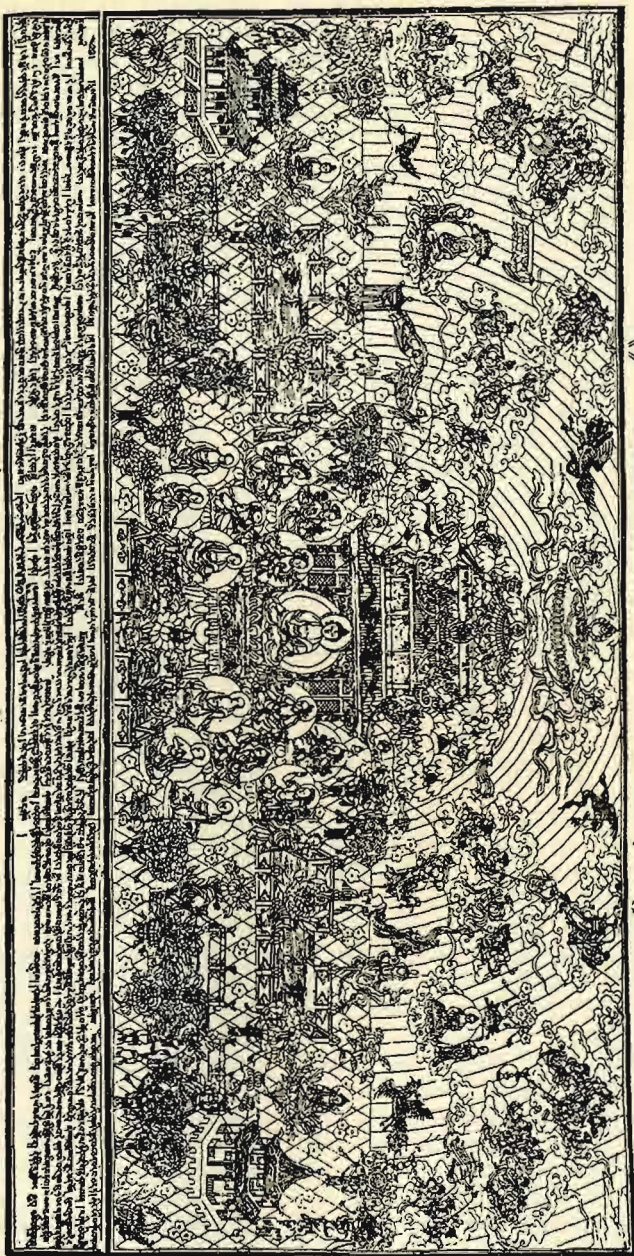
Several writers have noted the similarities between Kuan Yin, the Greek Kore, and the Latin Mater Deorum. The parallels may be due to the religious and cultural traditions which accompanied the aesthetic exchange between Eastern and Western nations. Certainly, the Christian Madonna embodied older attributes which can be traced to such earlier divinities as the Ephesian Diana and the Egyptian Isis. Egypt was in contact with Asia, and the commerce included an exchange of religious and philosophical traditions. The popular concept of Kuan Yin, as modernly held, reveals a stylization suggestive of classical Grecian or early Christian influences. With the forms must also come the ideas associated with these forms, and the Bodhisattva has lost most of his early austerity. Both the lines and the doctrines have been softened, and this circumstance seems worthy of interpretation.

The earliest and finest examples of Buddhist art are strong, severe, and completely detached from sentimentality. These primitives are like the philosophy which produced them. Buddhism was then an austere agnostic concept, a discipline of enlightenment without any compromise with the popular taste. Gradually, the dissemination of the cult

brought the inevitable consequences of such expansion. A faith can never successfully withstand the convictions of its followers. A vast Buddhist community was unfit for monastic learning and unsuited to a belief which refused to glamorize the illusions of the mortal world. Buddhism was transformed slowly by its followers from a philosophy to a theology. Contact with the West may have bestowed the idea of intercession. An intermediate order of life was introduced between the emancipated Buddhas and the devout, but unenlightened, assembly of worshippers. This intermediate hierarchy, composed of beings approaching perfection but still able to appreciate the imperfections of humanity, resulted in the Bodhisattva doctrine and made possible the popularity of the Mahayana school.

Justice was tempered with mercy, and the Bodhisattvas were the "merciful ones." Through their intercession, all mankind could receive the consolation and inspiration of the Buddhist dispensation. The Hinayana, or Southern school, never accepted the implications of the Bodhisattva doctrine and continued to insist that illumination was for those who completely rejected all forms of worldliness, including the complex of community existence. According to the Bodhisattva concept, prayers addressed to the enlightened souls of great teachers, themselves extensions of the divine power and embodiments of the universal truth, received special consideration, and the devotee grew and unfolded through faith and devotion. Faith became one of the works of merit, and even a momentary realization of the sublime plan of salvation could result in miracles and peculiar evidences of intercession. There is no doubt that Buddhism acquired its doctrine of saints from some other faith which endorsed and emphasized this belief.

The Buddhist could not, and did not, consider the Bodhisattvas as tutelary deities or demigods. Their way of liberation was essentially one of expanding consciousness; therefore, the Bodhisattvas



THE WESTERN PARADISE OF AMITABHA, THE BUDDHA OF BOUNDLESS LIGHT

—From Waddell's *The Buddhism of Tibet*

The concept of the Western Paradise (Sanskrit Sukhavati, or the Happy Land) originated in the 1st century of the Christian Era and may have been influenced by Syrian mysticism. Those seeking to enter this region worship Amitabha's son, Avalokita, whose infinite mercy assures the future happiness of the faithful.

could only be emancipated mortals. They bore witness to the ascent of the human potential, and not to the descent of divine potencies. Like the Hindu Mahatmas, the Bodhisattvas were Elder Brothers capable of leading the way to eternal freedom because they had walked that way themselves.

In the same system, the simple Nirvana of the first Arhats was gradually softened until it took on the attributes of a theological heaven. The Western Paradise of Amitabha was a garden-world of light, joy, and beauty. The faithful were rewarded, not only according to their works, but also according to their hopes and expectations. Students of esoteric Buddhism realize that the Paradise of the Mahayana system represents a state of consciousness less enlightened than that which can accept the full implication of Nirvana. Amitabha's "Golden Palace" is for those who have overcome the illusions of the objective world, but have not yet conquered the illusion of their own separate existence. It is the abode of the devout, the faithful, and the truth-seeking, but it is not the ultimate state of universal consciousness which is the consummation of the Buddhist conviction about the meaning of life itself.

Sukavati's "golden shores" belong to the same class of religious experience as the very personal and very splendid heaven of medieval Christianity. When we criticize the Buddhist concept, we should remember the heavenly city of Christendom with its twelve gates, its jeweled walls, its streets paved with gold, and bathed in the light of the saints and martyrs. There the faithful gathered to sing hymns forever and ever and to enjoy freedom from all the burdens and responsibilities of terrestrial existence. The concept was somewhat attenuated, but scarcely spiritual. It was the kind of comfort that came to those who had kept their faith and had leaned heavily upon the machinery of theology with complete confidence that their orthodoxy insured eternal happiness beyond the grave.

The older Buddhists taught that, like Indra's "paradise," this heaven was itself part of the illusion of corporeal life. It was simply an extension of the material sphere away from pain and toward peace, but without actual freedom from the conviction of materiality. If punishment is an illusion, then reward is an illusion. If hell has no existence except in conscience, then heaven has no reality except as a hope for reward. Truth neither punishes nor rewards; it is the simple fact of the greater good. The story is told of the soul that passed to Amitabha's "Paradise." Safe in the golden city, the soul gave thanks that it had merited so noble a condition, and in that instant of self-pride fell into perdition. Both hope and fear operate only in the vale of maya. Only the internal realization of eternal peace is strong enough to overcome both good and evil.

In the teachings of the Pure Land sect, the symbolism of the Bodhisattva doctrine was enlarged and to a considerable degree theologized. Avalokita was identified closely with the Buddhist principle and became the focal point for a discipline of meditation. Liberation was to be achieved through realization or inner experience of the quality which this Bodhisattva exemplified. The divinity was visualized in its several forms and with its numerous attributes. Each of these in turn was examined by the internal resources of the meditating mystic. For example, Kuan Yin was usually represented in graceful, flowing garments highly stylized, but with extreme purity of line. The graceful design suggested to the receptive consciousness perfect harmonious motion. This motion itself became by inward experience the inspiration to graceful and gracious conduct. The feeling of ordered beauty unfolded moral and ethical implications. Avalokita was to be reached and known by the consciousness accepting the rhythm and motion suggested by the flow of the draperies.

The aesthetics of Buddhism were summarized in the concept of gracious growth. The Masters of the school re-

jected labored effort as unenlightened or without true appreciation of principles. There was no place in their philosophy for an endless conflict between error and truth. They did not believe in human beings trying awkwardly and desperately to attain salvation. Life was not a struggle against unreality, but was the gentle cultivation of the lotus of the soul. Right realization guided the aspiration of the Buddhist novice. He proceeded by what the Zen term "the effortless effort." He unfolded his nature because such unfoldment was the normal instinct of that nature. He grew because growth was the universal way of life. Right aspiration was the simple desire to release the principle of life from the forms which temporarily obscured or limited the full manifestation of the universal purpose.

All religions, consciously or unconsciously, have depended upon art as a means of conveying abstract spiritual concepts. The experience of the acceptance of the impact of beauty is more powerful than any preachment. Right feeling arises in the human heart when man contemplates the beauties of the law. Thus, Buddhism states with finality: *Truth is beautiful*. It is experienced by man, not because it is true, not because it is just, and not even because it is necessary, but because the simple impact of the conviction of divine graciousness transmutes all other motivations. The result is the good feeling. The disciple approaches the Buddhist mystery with a quiet, serene joy. Growth is not a search, but an inevitable fulfillment which comes through gentle acceptance of the all-pervading reality.

Kuan Yin is the all-bestower who gives through the simple impulse of the perfectly illumined. There is no expression or motion of the Eternal except the gesture of bestowing. The full capacity of the truth seeker is expressed through the gracious receiving. The disciple does not receive as a beggar or as a servant, but as a child, never questioning its right to receive. There is no bartering or exchanging in this conception of values.

Realization has removed both the sense of superiority and the sense of inferiority. The lotus does not question the light of the sun, and the enlightened man does not question the light of truth.

Those who attain identity with the consciousness of Kuan Yin become themselves extensions of the bestowing power. Buddhism permits no attainment apart from the works of attainment. The term *merit* is applied to the values by which the *sattva*, or internal self, is enriched. To attain merit means to experience truth-sharing. The devotee of Kuan Yin attains merit through performing the works of Kuan Yin with the same state of consciousness that the deity personifies. The action of giving, for example, is without merit unless it is the natural expression of a sincere and enlightened conviction. Thus, right action is insufficient to transform the internal consciousness unless it arises as a natural expression of right motive. Motive to be completely right must be entirely universal. There can be no ulterior motives, no hope of reward, no fear of punishment, no ambition to be recognized as a benefactor, no intent to escape criticism or to appear favorably before others.

Kuan Yin embodies the deep and subtle psychology of man's increasing spiritual opportunity. As the Compassionate One, this Bodhisattva regards all creatures with an infinite tenderness, a wise and loving solicitude. As this experience of noble desire increases within the disciple, he naturally and without effort ceases to perform such actions as are inconsistent with the grace of spirit. It is difficult to explain in words that which transcends language, so we can only approximate the implications of the doctrine. It is best revealed through the innumerable paintings and sculpturings of the Kuan Yin, each of which portrays a human interpretation of the qualities of an internal conviction. The artist reveals what he has felt in his prayer and meditation. He has faced the universe, felt its impact upon himself, and experienced that impact as an



KUAN YIN IN MEDITATION

infinite all-pervading, ever-present compassion. This acceptance of the challenge of the cosmos is entirely different from that experienced by the Western intellectual, who regards the unknown universe about him as a challenge to his intellect and his ingenuity.

The Occidental approach is typically scientific. The cosmos is an infinite opportunity for man to extend his temporal dominion. Universal laws are unpleasant restrictions upon personal freedom of action. The cosmos must be explored and exploited. We must find new means for preserving our material way of life and for extending our industrial and political fortunes. Just as we have pillaged the earth to perpetuate our personal conceits, we look longingly toward outer space, as Alexander the Great gazed covetously at the stars seeking new worlds to conquer. Out of this ever-growing ambition to be master of both the known and the unknown, Western thinkers have fashioned their moral and ethical codes and have provided themselves with a program which they hope will dominate their attention for centuries to come.

The Eastern mystic may be defective in these so-called practical considerations, but he is a psychologist rather than a physicist. He wants to experience the universe; he wants to know why he is here, and to build his concept of progress upon internal and eternal convictions. He is convinced that if he can attain a complete serenity he can receive into the subtle substances of himself the impression of the universal soul. This universal soul, of which his own soul is a part, does not seem to be concerned with being conquered, and neither recognizes nor acknowledges that it can be overwhelmed by the intellectual ambitions of its own creatures. This soul asks to be understood and not to be explained. There is no place in it for the conflict of creeds and doctrines. There is no intention that men shall have the right or the power to cast lots for the luminous garments of the Infinite. The ever-seeking soul of man aspires to

know its own substance, and the ever-bestowing soul of the universe quietly and patiently waits to be accepted.

As Amitabha personifies those universal realities which abide forever in the eternal silence of themselves, Avalokita is the revelation of these values in terms of the understandable. In Amitabha, the law is ever-sufficient, the absolute certainty eternally restating its own certainty on every plane of manifestation. In ancient times, the principle of law manifested through two attributes, or qualities. In the administration of legal codes, it is the privilege of the jurist to be just and merciful, it is the privilege of the State to both punish and pardon. To Westerners, mercy implies the forgiveness of some evil deed, but in the East an entirely different meaning is associated with the word. Mercy becomes an intrinsic part of the substance of law; the fact of the law itself is merciful, for the very purpose of law is to administer both wisely and lovingly. Men often forget that in substance law and love are one. To the intellectualist the universe is ruled by law; to the mystic this very law is an infinite tenderness and compassion. Men discover justice when they require correction; they experience mercy when they keep the faith.

Compassion is the very plan by which all that exists is assured the fulfillment of its own divine destiny. It provides all beings with an infinite opportunity to unfold physically in the light of Nature, and spiritually in the light of truth. As the human soul, becoming aware of the beauty of the plan, accepts this beauty, builds with it and releases it through his own works, it participates in the sublime experience of illumination. Enlightenment is not a single blinding flash of truth in a dark world; it is a gradual discovery of the universal light everywhere present and everywhere available to aspiring hearts and minds.

In the East, Kuan Yin is the ever-victorious power of soul. Ultimately it conquers the mortal discord and bestows

from its slender porcelain vase the waters of peace. The Eastern ascetic, steadfast in his aspirations, receives the blessing of peace into the begging bowl which is his own heart. To him, it is proper that he should represent this wonderful and gracious baptism of light as a radiant being standing on the golden bridge of the sky. The universe is now a loving, brooding parent and no longer merely whirling spheres thundering along vast orbits. Life is intimate. Reality is to be found not only in the stars and suns, but also in blades of grass and weeds by the road. There is a great nearness of life, a close and embracing tenderness, and in this internal experience the mystic knows what the materialist is incapable of knowing.

Kuan Yin is the universal mood. Man suddenly discovers that while he is desperately striving to understand, what he most secretly desires is rather to be understood. He is seeking peace rather than knowledge. Knowledge he can attain within certain limitations, but peace he must receive as a gift of the spirit.

Kuan Yin embodies this peace, and therefore the devotees of this Bodhisattva seek to cultivate the open mind, the open heart, and the open hand. Between them and the attainment of the Great Peace are the doubts, the misgivings, the fears, and the ambitions which make up the illusion. While these remain, peace can only wait. But the day comes when mortals grow weary of endless conflict and set their hearts on the quest of the overself. Slowly the realization of the mystery of the Kuan Yin unfolds within the aspirant. He learns to know of the radiant Bodhisattva who quietly stands and waits. As he opens himself to the larger vision, the disciple receives the benediction of the goddess. He is no longer a worshiper of forms, of symbols, or of images. He beholds the radiant being, formless in essence, but revealed through the infinite compassion of the eternal law. He knows the law, keeps the law, serves the law; this is true worship, and those who thus worship have found the substance of religion.



"A Persian legend of the origin of diamonds and precious stones shows that in the East these beautiful objects were looked upon as the source of much sin and sorrow. We are told that when God created the world, he made no useless things, such as gold, silver, precious stones, and diamonds; but Satan, who is always eager to bring evil among men, kept a close watch to spy out the appetites and passions of the human mind. To his great satisfaction he noted that Eve passionately loved the many-colored flowers that decked the Garden of Eden; he therefore undertook to imitate their brightness and color out of earth, and in this way were produced colored precious stones and diamonds. These in after times so strongly appealed to the greed and covetousness of mankind that they have been the cause of much crime and wretchedness." —*The Curious Lore of Precious Stones*, by G. F. Kuntz.



KWANNON, THE BODHISATTVA OF COMPASSION

The deity is represented seated under an overhanging rock by the shore of the great ocean. Japanese scroll painting in the classical Chinese style, 17th or 18th century.



—From *Picturesque China*

THE GODDESS KUAN YIN WEARING A WHITE ROBE
DECORATED WITH GREEN BAMBOO,
CHEKIANG PROVINCE, CHINA

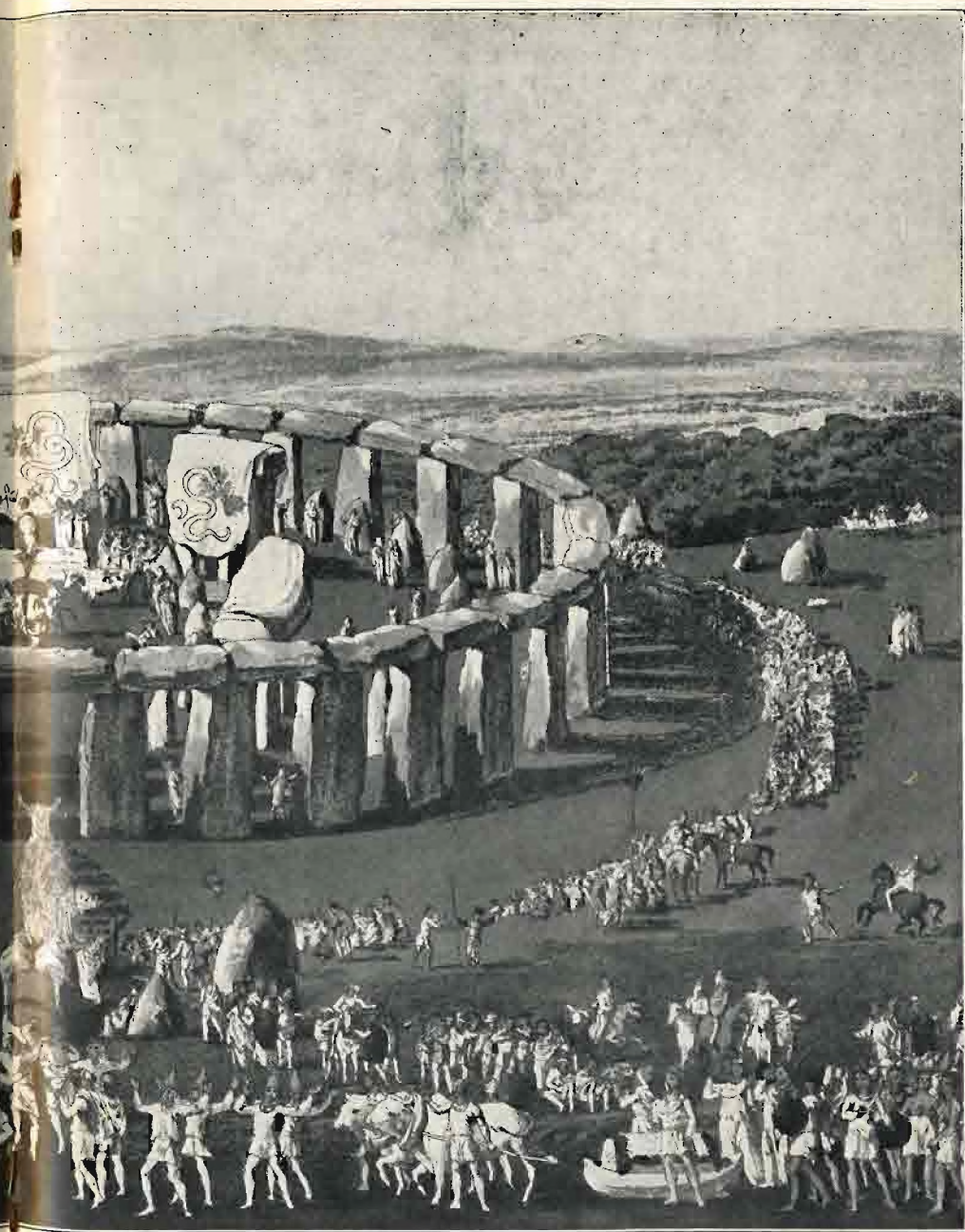


—From *Picturesque China*

THE THOUSAND-ARMED KUAN YIN OF THE FOUR CAR-
DINAL POINTS IN THE KIEH TUNG MONASTERY,
KIANGSU PROVINCE, CHINA

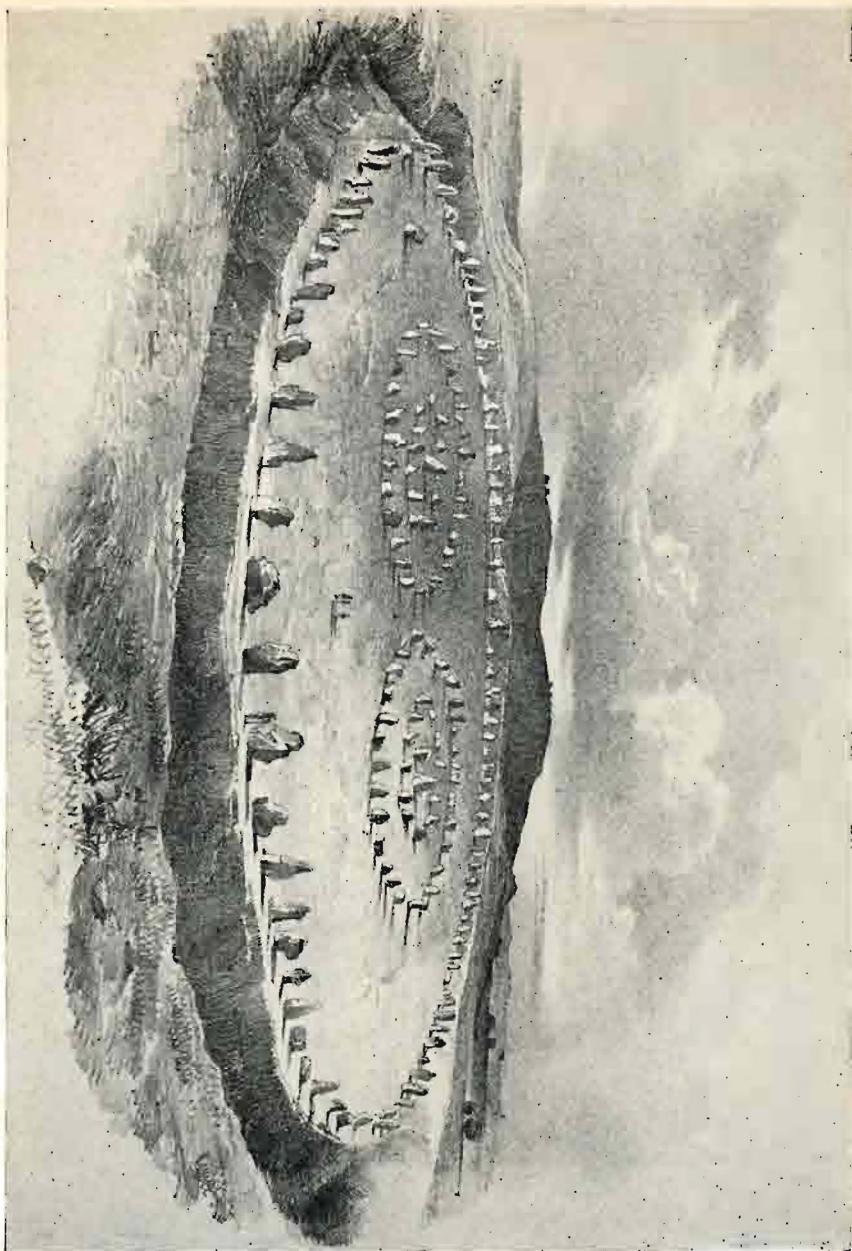


This plate represents Stonehenge in its original splendor as it appeared on delineated the history of "the Dragon King." Behind the altar stands the presiding containing the holy relics.



—From *The Costume of the Original Inhabitants of the British Isles*

in the morning after May-eve. The huge stones were covered with veils, on which were
ing Druid. A procession approaches, and, among the celebrants, humped oxen drag the arks



A RESTORATION OF THE GREAT DRUID CIRCLE AT AVEBURY

—From Higgins' *The Celtic Druids*



DETAIL, FROM THE GREAT DRUIDIC MAZE AT CARNAC IN BRITTANY

—From Higgins' *The Celtic Druids*

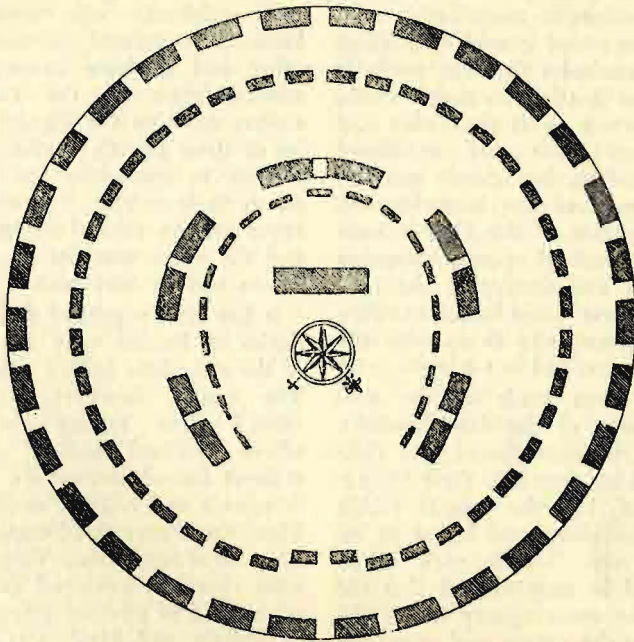
The complete monument consists of more than four thousand stones. Many weigh over one hundred tons.



—From Higgins' *The Celtic Druids*

PREHISTORIC CROMLEH IN THE MALABAR COAST

This monument which stands in southwest England is identical in design with the
Druids' stoneworks in Britain and France



GROUND PLAN OF STONEHENGE

The Mystery of the Druids

DRUIDISM flourished in Britain and Gaul at the time of the Roman conquest, but the origin of the cult is obscure. There are several schools of thought among those claiming to be authorities on Celtic culture, but the prevailing opinion places Druidism in the interval between primitive Shamanism and the sophisticated magical practices of medieval Europe. Recently there has been a tendency to consider Druidism as pre-Celtic and non-Aryan, belonging perhaps to the Iberian or Megalithic peoples who preceded the Celts in the regions where the Druidic rites later flourished.

When evaluating the opinions of modern writers, we must always con-

sider the contemporary reference frame. The prevailing scholastic concept is extremely critical, not only in the sense of exactness, but also in the terms of general depreciation. For nearly nineteen centuries the Druids have been regarded as the custodians of religious and philosophical mysteries and secrets. Such traditions cause righteous indignation among recent intellectuals, who reject the existence of any dimension of knowledge superior to their own. Like most of the esoteric schools, the Druids have suffered considerably from unsympathetic historians.

The new approach usually opens with some such impressive line as "A strictly scientific examination of the evidence.."

The example just quoted is followed three lines later with: "We may regret the paucity of the evidence..." Unfortunately, this *paucity* in no way discourages the scientific examination, and the conclusions sound considerably more learned and conclusive than the available facts sustain or justify. In simple truth, the Druids were a secret association and their doctrines were not circulated among the profane, but closely guarded within the body of the confederation. The first historians of the Druids were their enemies, resolved upon a campaign of discrediting and destroying the cult. By the time less prejudiced investigators had an opportunity to examine the records, little remained but a ruin.

Much has been made of the sanguinary practices of the Druid priests, but it should be remembered that their lands were being invaded, their institutions destroyed, and the peoples which they served and instructed killed or reduced to slavery. Under such conditions it would be only natural that the cult would use every agency at its disposal to harass the enemy and to avenge real and desperate wrongs. There is nothing to indicate, however, that the Druids were primarily a political body. Like most priestly institutions of their kind, they were the custodians of the lore of their nations and were skilled in such arts and sciences as might advance and benefit the State and the people.

If there is insufficient proof that the higher initiates of the Druid cult were expert transcendentalists and thaumaturgists, there is also scanty evidence that they were entirely lacking in such learning. The only way in which the Druids can be completely discredited is to assume it to be a fact that all the esoteric arts are delusions, and all who profess them, impostors. Such a conclusion would discredit not only all the pagan rites of the ancient world, but also most of the basic convictions of early Christianity.

The principal seats of Druidism were in Britain and Gaul. Each of these

associations was ruled over by an arch-druid, who was a hierophant of the mysteries of the cult and the head of a sacerdotal college. Thus, there were two archdruids who appear to have been in occasional contact with each other and to have co-operated in the administration of the Order. Early writers mention the dignity and authority of these priestly teachers and do not hesitate to emphasize their accomplishments in learning. The archdruid governed with a council of learned priests, and the office was not hereditary. Elevation was by succession or ballot.

It has been suggested that the primary duties of Druids were similar to those of the American Indian medicine priests. The system, however, was more advanced than among the Amerinds, whose spiritual leaders were usually without formal instruction. The Druidic schools and colleges emphasized medicine, astronomy, mathematics, and music. Graduates from these institutions were therefore equipped to instruct the young and to advance cultural standards. In Britain and Gaul, arts and sciences were advancing rapidly under the protection and guidance of the Druidic Orders. We are less acquainted with conditions in Ireland, but it is reported that the Druidic rites were also well-established there.

Druidism was divided into three parts: religious, philosophical, and scientific. The religious part included rituals and rites for various occasions, prayers and invocations, and those offices of consolation, inspiration, and counsel which belong to the ministry. The philosophical part contemplated universal morality and ethics, the substance of wisdom, the origin and destiny of the human soul, the interpretation of the rites and symbols of initiation, and the qualities of good and evil. The scientific part was founded in mathematics, and, like the Pythagorean system, extended the principle of numbers through astronomy and music. By combining science with philosophy and religion, the Druids perfected their art of medi-

cine, which included a considerable pharmacopoeia with some skill in surgery and obstetrics. The Druid physician emphasized natural methods of healing, especially herb remedies, fasting, exercises, and hygiene. While he made use of many remedies of a magical or talismanic nature, he seldom failed to apply such useful medications as were available. Like most early nations, the Britons and Gauls were frequently engaged in warlike enterprises, and the physicians were skillful in the care of wounds and injuries.

In fairness, we must acknowledge that the modern science of medicine is considerably indebted to the experiments and experiences of the early priest-physicians. Many useful remedies discovered in old times are still used successfully. If we are inclined to depreciate the Druidic concept of therapy, research will show that it was not inferior to the methods advocated by Hippocrates, Galen, or Avicenna. We should remember that the great man of Cos, who is now honored as the Father of Medicine, advised conscientious practitioners to treat epilepsy by burning a unicorn horn under the nose of the patient. In those good old days when unhappy mortals were more likely to die of the disease than the remedy, ignorance was rather evenly distributed and, for that matter, so was knowledge.

The origin of the Druid cult invites considerable speculation. At one moment we are tempted to assume that it was indigenous, and then some element arises which suggests extensive foreign influence. As we go back, racial and national barriers disappear until it seems that all parts of the ancient world shared a common knowledge. So obvious are the parallels between cultures that it is easy to see in the Druidic systems evidences of Brahmanic, Buddhist, Chaldean, Egyptian, Greek, Roman, and even Syrian doctrines. The possibility, however, of the migrations of certain doctrines should not be overlooked. Chaldean navigators traded for tin within the area of Druidic influence.

These may have brought with them doctrines which remained after the merchants themselves departed.

The Romans were not especially intolerant of the religions of conquered peoples. They suppressed the Druids because of political influence which the Order exercised. The Druids continued to preach resistance, and threw their weight with the wandering bands of warriors who continued to oppose the Roman rule. Later, the Christian Church turned its spiritual and moral authority against the surviving pagan practices, even going so far as to enter into a contest of competitive magic. Some of the Druids were probably converted, others retired to inaccessible regions, and the Order gradually vanished when the Masters of the cult were unable to find suitable disciples. Remnants of Druidism survived for a long time, and there have been revivals in recent centuries. It is doubtful if the modern groups have any solid knowledge of the esoteric doctrines of the original cult.

Remains associated with the Druidic rites are scattered through England, Ireland, Wales, and France. It is quite possible, however, that many of these monolithic ruins antedated Druidism and were merely adapted to the requirements of Druid ritualism. Legends support this belief, nearly always giving a fabulous antiquity and a magical origin to the monuments. The assemblages, or convocations, of the British priests convened in sanctified groves or in places held in peculiar veneration. Prehistoric ruins would be suitable for such gatherings, and it is possible that the Druids had records or traditions concerning the peoples who erected these massive circles and mazes of huge stones. The vast complex of monoliths at Carnac in Brittany is world-famous.

Druidic theology is similar to that of the classical nations. These British priests contemplated the mystery of the creating power, and developed an elaborate anthropomorphism in the form of a struggle of spiritual and material

forces whose strivings brought the world into existence. Such fragments as we have relating to Druidic metaphysics are so lofty and idealistic that it is difficult to reconcile these with the less altruistic phases of their beliefs. It is possible that Druidism was declining as a philosophy even before the arrival of the Romans. The drift from spiritual authority toward temporal power is noticeable in nearly all religious institutions.

Pure Druidism, wherever even a fragment of it can be traced, was a noble philosophy requiring great devotion and integrity from those attempting to penetrate its secrets. Caesar, and other Roman writers, reported that the novitiate required twenty years during which time the candidate was under almost constant instruction and subjected to numerous tests and trials of character. There must have been a considerable body of lore to justify such an elaborate procedure, and those seeking admission must have been convinced of the reality of the promised benefits. Considering the state of knowledge at that time, the Druidic curriculum seems to have offered extraordinary coverage.

The earliest account of the Druids is reported to be contained in a lost work by Sotion, of Alexandria, written about 200 B. C. This account survives only as quotations in the writings of later authors. Caesar depended largely upon information given to him by his close friend, Divitiacus, who was himself a Druid. The Roman mind was not well-suited for abstract speculations, and most of the Latin historians have commented upon the political and judicial functions of the British priests. The Druidic Order appears to have united all the factions of national society and to have exercised powers not usually entrusted to religious Orders. In their annual assemblies (the one at Chartres is specifically mentioned) the Druids acted as a judiciary body. Litigations of all kinds were brought to them, and they were called upon to decide criminal

cases and to determine appropriate penalties, even capital punishment.

Although Druidism was not a celibate Order, many of the priests departed from worldliness and lived alone in remote places as hermits and recluses. These often attained considerable reputation as magicians and diviners and were consulted by both private citizens and public officials. The decisions of the Druids were seldom questioned, and their statements were held to be oracular. Even the enemies of the cult admitted that in most cases the Druids stood for justice, law, and order. They do not appear to have attempted to interfere with cultural or political progress, and their doctrines, if somewhat fantastic, were moral and ethical.

Caesar was of the opinion that these British and Gallic priests worshiped the gods of the Latins, including Mercury, Mars, and Jupiter. As it is unlikely that Druidism had derived its theology from the Romans, Caesar probably meant that the divinities of the Druids were similar to those venerated in Rome. As such similarities are frequently accidental, it would be unwise to assume that the gods of one cult could be interpreted by the theology of another. Like most other ancient religions, Druidism taught that the universe consisted of three parts, which were held in a state of perfect equilibrium. These parts were worlds, or spheres. The physical plane on which mortal creatures lived was the middle world, in which spiritual and material forces mingled together. There was a higher world, in which beauty and happiness predominated; and a lower world given over to pain and punishment. Human souls transmigrated through these worlds, remaining in one or the other according to the merits or demerits of personal conduct.

This concept of a threefold, qualitative universe supplied the framework to support the Druidic theology. The British priests were the custodians of that essential knowledge which protected the future state of the human soul. The

priests themselves cultivated mysterious faculties and powers which enabled them to travel consciously from one world, or plane, of life to another, and to report faithfully upon the fate of souls in these invisible regions. Like the Siberian shamans and the aboriginal medicine priests, the Druids cultivated visions, gathered auguries, and propitiated spirits by offerings and sacrifices. While entranced, they sent their minds to distant places, and assisted the shades of the dead in the transition from this world to the next. We cannot learn, however, that the Druids indulged in those barbaric rites associated with witch doctors and the votaries of voodoo. The Druids were grave and serious men, whose doctrines had already been advanced to the status of a formal philosophy.

Authorities differ in their estimation of the Druidic concepts of metempsychosis. There are records in the British Museum that Druids borrowed money in one life and bound themselves to repay the debt in a future incarnation. This would imply that the cult firmly believed that human souls not only returned to this sphere, but also came back as self-responsible creatures capable of acknowledging and meeting promissory notes. We cannot assume, therefore, that they taught transmigration as held by some of the Greek schools. Modern authorities, regarding the whole subject of reincarnation as a philosophical absurdity, like to belittle the Druids because they taught rebirth. Actually, the concept is world-wide and, in its more philosophical form, has always been favored by the more advanced and cultured nations and individuals.

In the Welsh system of Druidism, it was taught that there were three objects to be attained by metempsychosis: first, to gather into the soul the properties of all beings; second, to acquire a knowledge of all things; third, to gain the power to conquer evil in self and in the world. These objectives invite more detailed examination.

To gather the properties of all beings, the soul must extend its experience through all forms of life. If this is done sequentially, man is at any given moment the substance of the world-experience. He contains within himself all of the past, not merely as something accumulated by learning, but as a fact known, because the consciousness itself has shared in the substance of that fact. Symbolically at least, the human consciousness must accept into itself through a kind of spiritual assimilation all the qualities and attributes of existence. The ignorant man exists in the world, but ultimately the world exists within the wise man. Rebirth makes possible this wonderful growth-accomplishment. In the fullness of time, all that mortals have experienced through growth becomes available to them as a source of internal strength and security. The process ends in a conscious union of all beings with the eternal principle of being.

The acquirement of knowledge relates more directly to the motivations dominating a single incarnation. Man is here to learn, and the Druids shared this concept with many other classical peoples. Knowledge is derived from the consideration of the laws and forces operating in and through Nature. Through observation, experimentation and tradition, humanity perfects the institutions of science, religion, philosophy, and art. These institutions, in turn, bestow upon human society the instruments of orientation. Man gains the skill to sustain himself in the society of which he is an integral part. Knowledge comes from without, but understanding arises from within. The union of knowledge and understanding makes possible the state of enlightenment. The enlightened mortal by virtue of his own increasing internal potential is approaching the state of a divinity.

The power to conquer evil arises from the victory of consciousness over ignorance. None of the enlightened philosophical systems acknowledged a prin-

ciple of evil. The Druids did not believe in the existence of a malevolent power actively opposing the advancement of good. Evil was an appearance rather than a fact. In human affairs, it was the weakness of man himself rather than the strength of the obstacles which confronted him.

The ignorant human being abuses and misuses his own resources and lives contrary to the laws of Nature. As a result, he comes into inharmonious relationships with the universe, and suffers as an inevitable consequence. He fears what he does not understand, and, like a small child, considers punishment as unfair and unmerited. As one of the classical philosophers observed, wisdom inspires the human being to perform graciously and happily those actions which the ignorant mortal is forced to perform against his own will. To overcome evil, therefore, is to overcome ignorance, superstition, and fear, and to realize with inner certainty that the universal plan is good. Essential progress comes when men with courage and vision reform those institutions which their predecessors fashioned selfishly and thoughtlessly.

The Druids belonged to those ancient systems of spiritual education which counseled essential progress through extending the boundaries of essential learning. They taught that man could never govern himself effectively until his decisions were supported by an adequate reference frame. These British sages instructed candidates who exhibited proper qualifications and prepared them to become teachers and leaders of their nations. In some respects these wise men were deficient in what the modern world terms academic attainment, but such estimates must be regarded as relative. The Druids certainly knew much more than the rank and file of the contemporary citizenry, and were in a position to supply the knowledge then required to advance the social order.

Thoughtful students of ancient learning are amazed at the basic integrity of early scholarship. The only explanation

is that the elder sages were taught from within themselves by the use of faculties no longer generally available to humankind. Modern man dwells in the midst of a vast accumulation of information and data. The moment he requires some specialized knowledge he turns to institutions which offer appropriate instruction. No such facilities were available to the scholars of antiquity. They had to think for themselves or remain ignorant. Each was required to solve his own problems. The priestly colleges bestowed a system of disciplines suitable to strengthen the resources of the individual, but they did not convey the impression that it was only necessary to consult an authority and then go forth and follow his advice.

The prevailing tendency of the 20th century is to perpetuate rather than to originate. We adopt without question the findings of various experts and the faculties of the mind which judge, weigh, estimate, and synthesize are seldom exercised. As originality has passed out of style and is even penalized, the mind gradually loses its most important function—it ceases to think. Today genuine thoughtfulness is reserved for emergencies, and when these arise the mental processes are inadequate from lack of training. The peculiar intensity and penetration associated with ancient scholarship bears witness to honest needs honestly met.

The Druids devoted their lives to the contemplation of the universal mystery. They approached the unknown reverently and sincerely. They earnestly sought enlightenment, contemplating the diversified phenomena about them with simple sincerity of mind. It may be said that the mood of learning was upon them. They made themselves responsive and receptive and accepted into their hearts and minds the testimonies of Nature. Gradually, these sages became intelligent rather than intellectual. They evolved direct and practical answers and solutions for immediate and pressing problems, and these solutions were usually adequate.

A study of primitive peoples, as these still exist in distant parts, reveals a well-integrated social concept operating effectively through the tribal elders, sustained by a dominant tradition. I have known a number of these unschooled and unlettered leaders, and in each there was a deep and sufficient wisdom. Even though they were totally uneducated according to the standards of dominant races, these patriarchs radiated the nobility of innate courage and discretion. Within their own sphere, these "old ones" were doing a better job than most well-tutored intellectuals could possibly do under similar conditions.

We sometimes wonder how ancient peoples survived their witch doctors, medicine men, and sorcerer-physicians. While the modern doctor has no inclination to acknowledge kinship with the healers of antiquity, these old physicians were often successful in treating ailments for which there is now no sufficient remedy.

The philosophy of the Bard-Druids, as it has descended through the loving thoughtfulness of its 16th-century editors, was based upon a simple concept of universal processes. The world was divided into three spheres which were arranged concentrically and were called circles. The lowest of these was the Circle of Abred, which corresponded to the material, or corporeal, zone of Nature. Enclosing this was the Circle of Gwynvyd, in which existed all animate and immortal beings. This, in turn, was surrounded by the Circle of Ceugant, symbolized by radiant lines. Here abided only the Supreme Deity. We can trace the same concept in the teachings of the Drotts and in the Nordic and Gothic Mysteries. It is believed that many of the circular monolithic remains of the Druid rites symbolized these three parts of the universe. It is possible that the circles corresponded to the heaven, earth, and hell of the early Christian cosmogony.

Gwynvyd, the middle circle, was further divided into zones, or degrees, of which the higher and outer parts ap-

proached a spiritual state, and the lower and inner parts verged toward the darkness and inertia of Abred. Animate and immortal creatures, therefore, inhabited a middle garden, a place of beauty, growth, and opportunity. Man was the lowest creation to possess the power and strength to determine its own destiny. It could choose to accept wisdom and ascend toward the light, and it could also choose to reject truth and fall into darkness and death. Yet, by virtue of its own immortality, mankind could not die utterly; for even if it selected the road to darkness, there was ultimate purification and redemption.

We have already mentioned that the Druid rites early mingled their philosophy with the Christian Mysteries, and the Bardic Bridge of Hu seems to have reference to Christ as the pontifex, or bridge builder. Taliesin sang thus: "On the third day was the resuscitation of Hu." It does not seem, however,



A PRIEST OF THE GWYDDONIAID.

that the Druids had any concept of a vicarious atonement. They depended rather upon a process of evolution to accomplish the final perfection of all creatures. Religion did not save the individual; it merely strengthened his resolution to save himself by right conduct and right decision.

The Bardic teaching concerning the transmigration of souls is described thus: "The Bardic dogma on this head was, that the soul commenced its course in the lowest water animalcule, and passed at death to other bodies of a superior order, successively, and in regular gradation, until it entered that of man. Humanity is a state of liberty, where man can attach himself to either good or evil, as he pleases. If his good qualities predominate over his evil qualities at the time of his death, his soul passes into Gwynvyd, or a state of bliss, where good necessarily prevails, and from whence it is impossible to fall. But if his evil qualities predominate, his soul descends in Abred into an animal corresponding in character to the disposition he exhibited just before he died. It will then rise as before, until it again arrives at the point of liberty, where it will have another chance of clinging to the good. But if it fails, it must fall again; and this may happen for ages and ages, until at last its attachment to good predominates. It was believed, however, that man could not be guilty twice of the same sin; his experience in Abred, whilst undergoing punishment for any particular sin, would prevent him from loving that sin a second time;..." (See *Barddas*, etc.)

There seems to be little difference between this teaching and that of the Druids of Gaul. Certainly some believed that the human soul could pass from one human body to another. The concept is close enough to that of the early Hindus, Egyptians, and Greeks to suggest some religious intercourse between these nations. Most of the Celtic and Nordic peoples were renowned for bravery on the field of battle. They believed that if their last human action

were one of sacrifice for a cause or a conviction essentially just that the soul was certain to be rewarded by a blissful experience in the Circle of Gwynvyd.

The details of the teaching indicate that the old Masters of the cult had a far more philosophical understanding of the qualities of the three circles than are to be found in the published fragments of their doctrines. Gwynvyd, for example, was not only the natural abode of human creatures, but certainly represented a level of consciousness. Those who had achieved essential wisdom dwelt in Gwynvyd while yet they lived, and after death passed into the invisible equivalent of the truly human world which they had known here. Obviously, also, the three degrees of the Druid-Bard rites and the chambers of initiation in which the Mysteries were given corresponded with these circles. There was also the implication of a further ascent of the soul to eternal union with the divine nature in the Circle of Ceugant. Some of these concepts and ideas seem to have survived in the poetic philosophy of William Blake.

While it may not be entirely fair to interpret one system of religious philosophy in the terms of another system, it will probably help to clarify the broad dimensions of the subject. The transmigration described by Taliesin is not exactly the same as that found in the later revivals of the doctrine. Taliesin sang that his soul had entered inanimate objects, taking on the appearance of a sword, a word, a book, a boat, and a shield. Perhaps, however, we are dealing with symbolism, and should regard Taliesin as the personification of the cult which concealed its wisdom beneath certain ritualistic objects, so that it might be reasonable to say that the soul of Bardism was locked within these objects.

If we consider the Circle of Ceugant as representing the divine state of mind, the Circle of Gwynvyd as the human state of mind, and the Circle of Abred as the animal state of mind, we may be close to the original meaning. The

human state (Gwynvyd) is susceptible to a variety of modifications. These correspond with the mental conditions of human beings from the lowest to the highest. The higher spheres of Gwynvyd can correspond with the heroic state of the Greeks, the extension of human consciousness to the highest part of its own nature by which it approaches the divine. Thus, the mystic abides in the higher parts of Gwynvyd, and the materialist, in the lower. Metempsychosis implies the ascent through the planes, or levels, of Gwynvyd by a series of incarnations, all human, but each superior to the preceding.

Some of the Pythagoreans taught that human beings who had perverted their normal natures and had lived as beasts could not immediately proceed to a higher state. They did not actually incarnate in the bodies of animals, but were attached temporarily to the auric fields of animals. Here they had to experience certain participation in the darkness and misfortune of animal existence until they recognized their true destiny and merited further opportunity to develop as individuals. These unfortunate prisoners of their own animal instincts became daemons overshadowing animals, and gained spiritual dignity by guiding and protecting animal creatures with their superior intellect.

The hierarchy of the Order of Druid-Bards was divided into a triad, and they were recognized by the colors of their robes. Once, however, a Bard had become a Chaired teacher, it was unlawful for him to mix the colors of his garment. All mixed colors were considered emblems of imperfection, bearing witness to some division or uncertainty within the character. The colors of the Bards were azure, signifying peace, green, signifying learning and wisdom, and white, signifying purity and justice. Robes of white were worn during the performance of the religious Mysteries. When the Bard was in his Chair and Gorsedd, it was proper for him to wear blue. When he became a teacher of the young or was associated

in some private capacity of instructor or tutor, he wore green. Disciples of the Order who had not yet attained to the privileges of the Chair wore a robe in which the three colors were mixed.

A fully initiated Bard was required to practice a triad of virtues. These he swore to preserve at all costs to himself, not only to preserve his own honor, but also to guard the reputation of the Gorsedd. First, he must keep his word, which was his bond upon his sacred honor. The word of a Druid required no oath or obligation. He spoke with the breath of God, and his breath was his bond. Menyw the Aged was the son of the Three Shouts. This Menyw was the Bardic Adam, who was created by the three sounds spoken by God, for it was by three sounds that the word which cannot be spoken created all things. No man may speak the ineffable name because only God knows how it should be pronounced. If a man attempts to speak the word he will mispronounce it, which is a blasphemy. This word, which may be written but not spoken, is the supreme secret of the Druid rites.

The second requirement of the Bard was, therefore, that he should keep his secret. Not even torture should cause him to reveal to the profane the mysteries of the Gorsedd, or the Assembly of the Chair. He was also bound, like most priests, to respect the confidence of those who came to him for help and instruction. The secrets of kings and the private business of all good and faithful men must be locked in his heart, nor could he be required to testify against anyone.

The third obligation of the Bard was to keep the peace. Whenever private or public strife threatened, it was the responsibility of the Order to investigate into the circumstances, to assemble the Gorsedd, and, if possible, to arbitrate the conflict. If there was no way of preserving peace and honor, then it became the duty of the Druids to act as referees and to contribute all their influence to that side which was attempt-



UNSHEATHING THE GREAT SWORD

ing to protect the principles of honor and justice. At some periods, only the Druids could declare war, and they alone had the right of demanding armistice and dictating the terms of peace.

The great sword of the Druids was brought before the army if war was inevitable. Here, with a deep and mystic ritual, it was unsheathed. Once the sword had been removed from its sheath, it could not be returned until truth had triumphed. When the great sword was returned to its scabbard, no man would dare to continue hostilities. If a Druid or a Bard broke his vows, he was cast from the Order at the point of a naked sword. If such were done, he could not return or hold any office or enjoy any privileges of the State.

In times of persecution, the members of the Order were not able to assemble for the Gorsedd, for this must be held while the sun was above the horizon. The sun itself was the symbol of the great light of the world, and the Bards were the children of light and could not assemble in darkness or perform any works of darkness. Under such conditions, there was a smaller assembly called the Cyvail. This permitted a formal meeting of only three who were empowered to thus carry on the works and labors of the Order. The Cyvail was an official assembly, possible without attracting unnecessary attention. It

is said that for centuries the rites of Cymry were perpetuated by these small groups. Naturally, there was no formal record of such meetings and it would be impossible to trace them historically.

It is said that during the reign of Prydain ab Aedd Mawr, about 1000 B. C., the Gwyddoniaid, the men of knowledge, were divided into three groups: the Druids, the Bards, and the Ovates. Gradually, these Orders intensified their researches and activities, becoming specialists in distinct fields. The Druids devoted their attention to their mystical religious rites and the practice of medicine. The Bards gave their minds to oratory, music, and poetry, and the Ovates concentrated upon the natural sciences as these were generally taught for the improvement of the people. The Druids and Ovates united their resources in the perfection of their medical skill, and even before the time of Hippocrates the British physicians had developed considerable skill. The principal medications were mineral waters and herbs, and with the administration of these remedies there was solid psychological advice and emphasis upon mental attitudes and temperance.

The most sacred plant of the Druids was the mistletoe, which was gathered with a gold sickle. It was called the air plant and was used especially to

prevent or overcome sterility. Recent research in the properties of the mistletoe indicates that it may yet prove to have unrecognized merits. The Welsh still call this plant the "all-heal."

The Druids recognized fifteen planets, of which only seven were visible to man. The sidereal bodies were worlds involved in the process of eternal growth, which was part of the basic philosophy of these people. They regarded the moon as similar to the earth in appearance and a place where happy souls had an immortal existence. These priests were well-advanced in astronomy. They were aware of the true length of the year, knew of the twelve signs of the zodiac, and seem to have known of the precession of the equinoxes. Coins struck by the early Gauls were ornamented with astronomical symbols. The four Druidic emblems associated with the year were the shamrock (the vernal equinox), the oak (the summer solstice), wheat (the autumnal equinox), and the mistletoe (the winter solstice).

The peculiar confusion which envelopes Druidism is due to the prevailing assumption that these people were devoted solely to magic and sorcery. Nothing could be further from the truth. A fair summary can be derived from the words of Myvyr Morganwg, who spoke at the National Eisteddvod in 1858. He said: "Every fragment that can thus be made public, of what once related to the primitive Gorsedd or Throne of the Bards, is truly valuable, inasmuch as it was this simple, moral, and sublime system, that constituted the very foundation of the primitive worship, legislature, and scholastic institutes of the foundation, and was the living means of promoting learning and morality among all classes of the people, in early times. And when we consider that the Gorsedd of the Bards was but a continuation, in the White Island, of the circular temples of patriarchal times, we may feel assured that it is among the remains of Bardism, or the religious system connected with those primitive temples, we

may hope to discover, if at all, that *Golden Key*, concealed and secured, which can open the mysteries, or esoteric doctrine, of ancient nations."

The last part of this quotation intimates the existence of a genuine secret teaching, by which Druidism shared with other ancient philosophic systems in the common descent of the adept tradition. There is every indication that a number of Bardic manuscripts, some of them of considerable antiquity, were secretly preserved. Druidism can be traced in the political life of England from early times, and seems to have contributed to the heraldry of the country and the myths and legends of the Age of Chivalry. The British Bard belonged to the same order of descent as the Continental Troubadour. Both were political poets and both made use of extravagant legendry to perpetuate and at the same time conceal their essential doctrines. Taliesin emerged as the culture hero of the Welsh Bards. He was another example of the Hero of the World, and his life and exploits revealed many of the deeper implications of the Druidic philosophy. Lewis Spence likens Taliesin to a Welsh Osiris, for the accounts described the life, death, and resurrection of this hero. The wanderings of Taliesin in the underworld, like the journey of Aeneas, were but a veiled report of Mystery rituals.

The great secret of initiation is always and everywhere the same. Discipleship bestows the secret art of leaving the physical body consciously without death. The candidate must travel, like the American Indian medicine priest, into the invisible world, thus becoming internally certain of the fact of immortality. By this mysterious journey, he overcomes death—the last great enemy. In describing his initiation into the Mysteries of Isis, Apuleius said that he trod upon the threshold of Persephone. This goddess was the queen of the realms of the dead. The ancients believed that when the human consciousness was liberated from the corporeal body during the greater Mystery

it not only became aware of its own independent existence, but also experienced an exhilaration of powers and faculties. It became conscious of the universe of causes, the invisible principles which sustain all visible things. By this experience the soul attained essential learning and became wise in those eternal truths which transcend all mortal knowledge.

Of course, this was the burden of the Osirian Passion Play. By death, man departs from worldliness; by initiation, worldliness departs from man. Death is the inevitable decree of Nature; initiation is the voluntary attainment of conscious immortality. It is inevitable that a material order of learned men without belief in personal immortality should discredit, or at least attempt to disprove, a system of religious philosophy which taught not only that man is immortal, but also that he can experience this immortality while still in the human state. The enlargement of extrasensory powers and the strengthening of clairvoyant faculties were the larger projects of the old Mystery cults. Religions ceased to be sciences of salvation when they discarded or lost the keys of the secret doctrine of illumination.

The Bards themselves were careful to note that their sublime sciences were not revealed to the profane, nor was the true doctrine ever committed to written characters. The secrets were transmitted from Master to disciple in those holy assemblies reserved for such instruction. In the medieval revival of Bardism, scholars were confronted with the dilemma of the lost key. Everything could be reconstructed and restored except the operative science of the philosophic birth. This may account for the involvement of that learned group attempting the restoration of the secret doctrine under the guidance of Lord Bacon. The alchemists, the Hermetists, the Rosicrucians, and later the Freemasons were concerned with the mystery of operative esotericism. Nothing could be solved until man regained the rituals

of conscious release of his spiritual powers. Modern Bardism shares in the common dilemma of being in the presence of a magnificent ruin of antiquity and being unable to discover the spirit locked in the monument. It requires only a little meditation in this direction to appreciate the predicament of modern Secret Societies which are unable to bestow the substance of the higher and final degrees.

It is easy to assume that what we do not possess and cannot find has no existence. It is more flattering to believe that the ancients never possessed the key than to admit that we lack the wit to recover the secret. Yet there is nothing essentially unreasonable in the doctrine that there is a real and proper solution to the mystery of man.

It will be useful to make a comparison between the descent of the Bard-Druids of Wales and Britain and the traditional legendry of British Freemasonry. In the Cymric version, Bardism survived the Roman authority in the British Isles and mingled its symbolism and destiny with the rising power of the Christian system seated at Glastonbury. The Druid system found a powerful champion in Macsen Wledig, who, about A. D. 383, championed a revival of the ancient arts and sciences of Cymry. In the 5th century, the power of Bardism was again corrupted and false doctrines were introduced. About a hundred years later, King Arthur established the Round Table. This was a true Bardic Gorsedd, and the two Merddins (Merlins?), Taliesin, and St. Mabon were among the Masters who presided from this chair. After Arthur's death the throne of the Bards, then known as Taliesin's Chair, or the chair of baptism, was taken to the court of Yrien Rheged. It was moved several times, and came finally to the court of Caerleon-on-Usk at Cardiff Castle. In the 10th century, Garaint established the Bardic Chair of Morgannwg.

Llywelyn, the son of Gruffydd, was slain December 11, 1282. Thus ended the independence of Cymry (Wales),

which afterwards became subject to the kings of England. The details of this story and the succession of the Bards from A. D. 1300 to 1760 can be examined in detail in the work *Barddas*, by J. Williams Ab Ithel. The account might be regarded as too uncertain for serious consideration were it not for the timely appearance of Llywelyn Sion, who was born in the early years of the 16th century and died between 1615 and 1617, having attained the venerable age of nearly one hundred years. He was a disciple of the Bards of the Glamorgan Chair, and devoted much time and pains to the restoration of the Cymric wisdom. Llywelyn Sion acknowledged his "unbounded obligations" to "the lord William Herbert, earl of Pembroke" for permission to make extracts from ancient and rare books on the Bardic and Druidic Mysteries preserved in the library of Rhaglan Castle.

The introduction of the Earl of Pembroke into this dramatic and interesting situation is worth a thoughtful pause. Llywelyn Sion flourished during the lifetime of three of the earls of this family. The earldom was revived in favor of Sir William Herbert (circa 1501-1570). His son Henry (circa 1534-1601) was president of Wales for about fifteen years. In 1577 he married Mary Sidney, the famous Countess of Pembroke, the third daughter of Sir Henry Sidney and Mary Dudley. Sir Philip Sidney, her eldest brother, wrote the *Countess of Pembroke's Arcadia*. William Herbert, the third Earl of Pembroke (1580-1630), was an outstanding personality at the court of King James I. He was Chancellor of Oxford and has been identified with the "Mr. W. H." referred to as the "onlie begetter" of Shakespeare's *Sonnets*. Lord Pembroke and his brother Philip are the incomparable pair to whom the first folio of Shakespeare is dedicated.

All this seems to form a rather neat little package. The revival of Bardism was under the same group which is known to have been concerned with the restoration of the esoteric tradition and

the formation of Bacon's Secret Society. Are we again in the presence of that industrious group of poets (Bards) which gave wings to the "white horse" of Britain? The presence of Baconian and Rosicrucian symbols in early editions of the writings of Sir Philip Sidney and in numerous works dedicated to the Pembrokes strengthen the suspicion that the revival of Bardism was one of the several enterprises favored by the workshop at Gray's Inn.

The Herberts appear again conveniently in the development of the Virginia Company, and were patrons of Bacon's colonization project in America.

We have already mentioned that the Druids initiated candidates with complicated and impressive rituals. Especially sacred was a small apartment formed by three upright stones, with a large flat slab laid across them to form a roof. Such a sanctuary was called a cromlech, or dolmen. Several of these monuments were reproduced by Godfrey Higgins in his *Celtic Druids*. The dolmen, or pastos, was a place of regeneration, but the size of the apartment or cell was insufficient for any elaborate ritual.

Heckethorn describes the sanctuaries of the Druids thus: "Considerable space, however, was necessary for the machinery of initiation in its largest and most comprehensive scale. Therefore, the Coer Sidi, where the mysteries of Druidism were performed, consisted of a range of buildings, adjoining the temple, containing apartments of all sizes, cells, vaults, baths, and long and artfully contrived passages, with all the apparatus of terror used on these occasions. Most frequently these places were subterranean; and many of the caverns in this country were the scene of Druidical initiation. The stupendous grotto at Castleton, in Derbyshire, called by Stukeley the Stygian Cave, as well as the giants' caves at Luckington and Badminton, in Wilts, certainly were used for this purpose."

Although the Gorsedd and other official assemblages of the Druids and



THE ARCHDRUID

Bards were held only during daylight hours, there is the report that initiations were performed at midnight in order to correctly symbolize certain astronomical phenomena. There were three degrees in the initiation. The candidate was placed as one dead in the dolmen or pastos, which became a holy sepulcher. The circumstances of his death and resurrection were associated with the death of Hu, a spiritual being whose physical symbol was the sun. In the third degree of the rite, the candidate was restored to life amidst general rejoicing and was hailed as one reborn. Before he was fully accepted into the Order, he was variously tested as in the Mystery rituals of other nations. The trials included ordeals of strength and privation and also examinations by learned teachers who tested him as to his knowledge of the philosophy, religion, and ethics of the cult. He was finally enthroned and hailed as a personification of the annual resurrection of the sun.

There were female Orders of priestesses who delivered oracles, and under

certain conditions joined in the ceremonies of the cult. Much has been made of the sanguinary practices of the Druids, but as most of the accounts originated among the adversaries of the Order the reports must be highly discounted. Most ancient priesthoods did, at least occasionally, practice human sacrifice, but to say that an Order of scholarship, religion, and mystical philosophy strongly under the influence of Christian ideals delighted in bloody rites seems inconsistent with the findings of the more sober historians. The prevailing tendency to abuse and discredit the faiths of other peoples is no doubt responsible for many unfortunate exaggerations and deliberate falsehoods.

Capital punishment existed in the British Isles and France during the time of the Druids. As the Druidic hierarchy was responsible for the enforcement of law and order and the punishment of criminals, it would appear that most of the victims of the Druidic sacrifices were executed for their crimes against the social institutions of the time. We can afford to be cautious in condemn-

ing the Druids when we realize that almost no contemporary information is available concerning them or their rituals. Most stories are little better than heresay or legend.

The Druid priests kept sacred fires burning upon their altars, and the places where they assembled were of several forms and often of huge proportions. Some of the monuments were circular in honor of the universe; others were oval in shape to represent the egg of the world, from which cosmos itself and the progenitors of humanity were born. Still others were huge serpentine mounds, the serpent being the symbol of Hu and the motion of cosmic energy. There were also cruciform monuments associated with the principle of regeneration, and in some cases wings were added to the various symbols to signify the breath or motion of the spirit-life in all creatures. The Druid sanctuaries were open to the sky, and when the priests gathered in groves of ancient oaks they selected a certain tree, usually larger or older than the others, and trimmed its branches until it resembled a cross. Stonehenge and Avebury are typical examples of Druidic monuments. Although it is possible that some of these remains are older than classical Druidism, they were gradually adapted to the requirements of the Druid religion.

The archdruid sometimes wore an elaborate breastplate resembling a lunar crescent, its points ending in huge knobs. He carried a golden sickle—a lunar symbol—and wore a broad belt usually of metal. Sometimes he was crowned with a radiant tiara or wore a wreath of oak leaves. Among his insignia were the serpent's egg and the burning glass. Ceremonial fires were lighted by focusing the rays of the sun through a polished crystal, and some of these lenslike jewels were preserved as divining glasses and magic mirrors, and reappear among the implements of the medieval magician. The breastplate of justice was worn so that the large knobs were on each side of the neck.

If the Druid gave false judgment or in anyway violated his sacred obligation, it was believed that the golden collar would close and strangle him.

The golden harp was especially associated with the Bards, and in ancient Britain was the symbol of a freeborn man. These peoples gave great attention to the development of music, and their sacred poems and historical sagas were given to the accompaniment of the harp or a crude violin. Like other nations affected by the Greek scholarship, the Britons developed their musical theories from astronomical principles. They also developed an elaborate metaphysical philosophy around the origin of the alphabet and the symbolism of the primitive letters. The Druidic book was called a Peithwnen. It consisted of a wooden frame fitted with square bars. On each surface of the bars were carved lines of the sacred verses. These bars could be turned to form an almost infinite number of combinations.

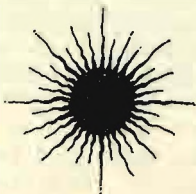
The jewelry of the Druidic people was remarkably artistic and dominated in geometrical designs. Garnets, turquoises, and crystals were set into gold, and the resulting compositions were similar to the primitive ornaments of the Etruscans, Cretans, and early Chinese. There seems to have been no art or science cultivated by other nations with which the Druids were not reasonably familiar. They belonged to a way of life which gave them leisure and protection and provided them the means to devote their lives to study and reflection. Wherever such a social state flourished and at the same time the standards of learning were preserved by the initiation system, there was rapid progress in all useful arts and sciences.

Mention has been made to a poem by Taliesin which is said to be one of the earliest references to the theory of bacteriology. At the time when the concept of microbes or germs was completely unknown, this great Bard, describing the "yellow plague of Rhos," said that it was caused by a strange creature from the sea marsh, a disease

demon "concealed because sight cannot perceive it." It was nearly a thousand years after Taliesin that the first speculations concerning germs were formulated, and the early conclusions were almost identical with the account to be found in Taliesin's poem.

While the fragmentary nature of the surviving information prevents anything resembling a systematic exposition of Druidic and Bardic learning, the subject is worth careful research. In the effort to restore the Mystery system of ancient peoples, one must fit together innumerable fragments gathered from different parts of the world. The task

becomes less difficult the moment the basic identity of the sacred institutions is recognized. From a mass of symbolism and the intimations concerning the origin and meaning of these emblems and devices, the antiquarian can restore the framework of a world-wide system of spiritual education. The search will not be in vain if it leads ultimately to the recognition of the esoteric tradition. The loss of this tradition has subtracted from the genuine significance of the human endeavor. When the Golden Key is recovered from the ruined monuments, mankind will regain the lost science of its own salvation.



Sir Henry Wotton, the Elizabethan man of letters, is said to have left the following curious inscription to ornament his gravestone:

"Here lies the first author of this sentence: 'The itch of disputation will prove the scab of the Church.' Inquire his name elsewhere."

The following epitaph was prepared by Abraham Newland, cashier of the Bank of England, to be inscribed upon his grave:

Beneath this stone old Abraham lies;
Nobody laughs and nobody cries.
Where he is gone, and how he fares,
Nobody knows and nobody cares.

The following lines, from an old grave, are quaintly philosophical:

Here lie I, Martin Elginbrodde;
Have mercy o' my soul, Lord God;
As I wad do, were I Lord God,
And ye were Martin Elginbrodde.

It is not much trouble to doctor sick folks, but to doctor healthy ones is troublesome.

—H. W. Shaw



In Reply

A Department of Questions and Answers

QUESTION: *Will you explain to us the philosophical or mystical meaning of the Lord's Prayer?*

ANSWER: It might be well to introduce this subject with a brief summary of the concept of prayer, as this practice is to be found in the principal religions of mankind. A prayer is a formula of supplication, adoration, confession, or thanksgiving addressed to God, either directly or through intermediary powers by an individual or a congregation. The words used may be fixed by traditional usage or may be completely informal according to the mood or need of the supplicant. In either case the words themselves must be spoken with the deepest sincerity and the fullest realization of the sacredness of the action.

Prayers of ancient nations are recorded upon surviving monuments, especially those pertaining to mortuary rites or public offerings in honor of remarkable events. Such prayers are similar to those in use today, and there has been very little change in the structure of prayer-formulas since the earliest recorded examples. Most of the temples dedicated to the superior deities preserved formulas for addressing the gods through petition or as an act of homage. Usually, the older prayers were less per-

sonal and more devotional and were part of an elaborate ritualism. The private citizen seldom addressed personal petitions to the divinities except in an extreme emergency.

Those mortals who felt that they had received some special evidence of divine intercession often brought to the temples gifts of real or sentimental value, and these presents were inscribed with appropriate words of appreciation. Inscriptions of this kind frequently took the form of testimonials. They were simple statements of the facts involved, the divine assistance rendered, and the gratitude of the recipient. In the larger shrines, these testimonials formed an impressive collection evidencing the benevolences of the deity.

Nearly all primitive religious worship included means for attracting the attention of superhuman beings or even the spirits, or ghosts, of illustrious mortals. Songs, dances, sacrifices of all kinds, rites, and ceremonies were performed that the needs of the people might be more immediately known to the heavenly powers or to acquaint evil or malicious entities with the sincerity

and faithfulness of the people. The various demons would be unable to work their evil spells upon the tribe if the members thereof called upon good and all-powerful spiritual guardians. While the public mind has changed considerably in recent centuries, the prayer-formulas still in use retain most of the elements of the old spiritism in word if not in concept.

Since the Protestant Reformation, the practice of private prayer has increased among Christian nations. The ritualistic forms of the old church have been modified, and prayer has become an experience of intimate communion. Although some churches have maintained the form of congregational petition, the individual members of the church are invited to seek spiritual security, especially in time of stress, through the act of private prayer. Form and word are less important than the genuine statement of faith made either audibly or silently, and it is assumed that Deity, ever-mindful of the needs of his children, will be attentive to all honorable and honest petitions.

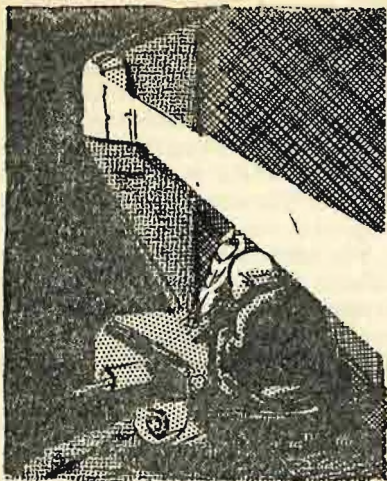
It is well-known that philosophers and scholars not given to the acceptance of theological forms have practiced the act of prayer and recommended it to their followers and disciples. The transition between prayer as a ritual and prayer as a mystical experience has been accomplished gradually as the result of the increasing emphasis upon religion as a personal search for truth. Mysticism teaches that by a simple act of devotion human consciousness may be elevated to momentary union with divine consciousness, and that this union bestows an inner strength which surpasseth understanding. This strength, which can be experienced but not explained, is the presence of God known in a mystery.

As the result of the mingling of tradition and instinct in the human soul, the impulse to seek solace in prayer is widespread even among those who are not nominally religious. This is clearly revealed in times of public disaster, war,

and other general catastrophes. The human being is most aware of his own limitations when his character is subjected to special strain. When insufficient to his own needs, he is impelled to seek a larger source of security. It requires but slight consideration for him to realize that faith has brought courage and fortitude to other persons whom he has known, admired, and loved. Early religious indoctrination and association intensify the resolution, and the mind easily accepts the persuasions bestowed by impulse. There are very few who choose to walk dark and dangerous paths alone, and as the way becomes more hazardous the benefits of spiritual communion become more evident.

Few modern institutions have escaped materialistic pressures, and the churches are confronted with decisions which require genuine dedication to truth. The act of prayer is too often involved in the gratification of personal and physical ambitions. The modern believer prays more for prosperity in this world than for security in the world to come. He is more concerned with the increase of his goods than with the increase of the good within himself. Several denominations have hit upon the idea that prayer is a magical force by which selfish members can advance their various fortunes by enlisting divine aid. God is called upon to intercede in real estate transactions, the fluctuations of the stock exchange, and in an assortment of personal trivia. Instead of approaching Divinity with songs of praise and thanksgiving, the prevailing tendency is to bombard heaven with requirements and demands. In many cases we ask for that which we have neither the resolution nor the patience to earn by legitimate means. To the degree that prayer becomes a substitute for common intelligence and natural industry, the act of prayerfulness is mutilated and profaned.

Supplication is most commonly a petition for something lacking and needful or a request that something present and harmful be removed. Where the



difficulty could be corrected by the individual himself, it is his ethical responsibility to apply all remedies within his knowledge before asking for divine help. After all, religion is not actually prayer, and religion in character and conduct, when properly and faithfully applied, would reduce the emergencies which impel man to ask for higher assistance.

When one of his disciples questioned Pythagoras concerning the advisability of supplicating the gods, the great sage recommended that only the wisest of men should petition the deities. He explained that only the wise are without personal ambitions and prejudices and therefore would be likely to pray for the good of others. Most men, Pythagoras explained, will pray for what they want, but only the gods know what they need. If an unwise prayer be granted, disasters are only multiplied.

The early religions of the Near East and North Africa emphasized prayer, especially in their initiatory rites. They asked the deities to attend the rituals and to bestow their blessings upon the ceremonies. In some instances it is reported that the deities themselves were present, either in their proper forms or as light or as an invisible but tangible power. It was also believed that images of the deities were overshadowed and that divine creatures made their wishes known through oracles and omens.

The old Jewish faith included prayers for numerous occasions, and after the rise of cabalism these mystical supplications were analyzed for magical content, and it was taught that the very words and sounds were capable of producing strange and wonderful phenomena. It may be worthy of note that persons of good faith, regardless of the religion to which they belong, testify to the benevolent and beneficent consequences of earnest prayer. No faith has ever been able to prove that its petitions were more likely to be answered than those of another religion. Integrity is always the determining factor, and someday man may learn that this is one of the deepest secrets of religion.

The prayer generally known as the Lord's Prayer is used throughout Christendom and is held in common by most, if not all, of the Christian sects. Although it is generally supposed to have been invented by Jesus for the use of his disciples and followers, it was actually derived from older Jewish prayers, and contains nothing that is inconsistent with the Rabbinical tradition. Basnage (see *His. des Juifs*, t. VI. p. 374) has said that the Jews had an ancient prayer called the Kadish, exactly like the Lord's Prayer, and Webster may well remark that it is a curious fact that the Lord's Prayer may be constructed almost verbatim out of the Talmud.

The anonymous author of that most learned work, *On Mankind, Their Origin and Destiny* (London, 1872), reprints from Reverend John Gregorie (London, 1685) the following Jewish prayer: "*Our Father which art in heaven, be gracious to us, O Lord our God; hallowed be thy name, and let the remembrance of thee be glorified in heaven above, and upon earth here below. Let thy kingdom reign over us, now and forever. Thy holy men of old said, Remit and forgive unto all men whatsoever they have done against me. And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom, and thou shalt reign in*

glory, for ever and for evermore." Those parts not in italics are omitted in the Christian version.

In the *Sinaitic Codex* and the *Vatican Codex* there are also certain deletions from the present form of the prayer. For "we forgive our debtors," the earliest manuscripts read "as we have forgiven our debtors." Neither of the codices mentioned above contains the lines "for thine is the kingdom, and the power, and the glory, forever. Amen."

It is not necessary here to examine parallel references in Hebrew writings to the various elements of the Lord's Prayer. "Our Father which art in heaven" occurs repeatedly in Jewish compositions prior to the Christian Era. The expression "give us this day our daily bread" is in the Talmud, attributed to Hillel. We may say, therefore, that a number of early convictions and expressions of veneration and worship have been combined into a simple and devout prayer. The very arrangement suggests that the form may have been influenced by the mystical sect of the Essenes.

The medieval speculations of the cabalists included an analysis of Scriptural texts as a means of sustaining and demonstrating the cabalistic concept of the universe, with its hierarchies of spiritual beings. The Lord's Prayer divided itself by its very construction into a series of separate statements, each of which was believed to be a veiled reference to the secret cosmic sciences. As more Christian scholars became intrigued with the cabalistic speculations, a number of writings appeared attempting to explain and interpret the sections of the Prayer and to resolve certain spiritual inconsistencies which appeared to be present. It is quite possible that the changes already noted may have been the result of early commentators wishing to perfect a series of analogies.

The cabalistic doctrine was developed from a fundamental pattern called the Sephirothic Tree. This Tree consists of ten *sephira*, or blossoms, suspended from three vertical stems and united by twen-

ty-two paths. This treelike design belongs to that system of philosophy which is called emanationism. Each *sephira* is emanated from the preceding one, and each, in turn, emanates the *sephira* immediately succeeding it. Each emanation is enclosed within the one from which it proceeds, so that the entire arrangement can be represented by a series of concentric circles, of which the outer includes all the others. It is further to be understood that the Sephirothic Tree is a universal design, a kind of Master Key to all the creating and creative processes of Nature.

The accompanying figure will clarify the arrangement better than words. We are confronted with the necessity for adjusting the cabalistic theory with what has been called the Ptolemaic astronomical concept. This means that certain parts of the Sephirothic Tree must be associated with the three major parts of the Ptolemaic system: the sphere of the fixed stars, the orbits of the seven planets, and the zones of the four elements. This can be done most simply by means of a table.

	THE SEPHIROTH	THE UNIVERSE
1	Kether - the Crown	<i>Primum Mobile</i>
2	Chochmah - Wisdom	The Zodiac
3	Binah-Understanding	Saturn
4	Chesed - Mercy	Jupiter
5	Geburah-Severity	Mars
6	Tiphereth-Beauty	Sun
7	Netsah-Victory	Venus
8	Hod-Glory	Mercury
9	Jesod-the Foundation	Moon
10	Malchuth-the Kingdom	Elements

The *sephiroth* are qualities of the divine nature, the conditions of consciousness which arose in God during the processes of forming the universe. The *Sepher Yetzirah* (*The Book of the Formations*) describes the sequence of

emanations by which the eternal and abiding Divinity fashions the world by descending the Ladder of Sapphires (*sephiroth*). As Deity enters each of the ten conditions, or possibly more correctly nine conditions from itself (*kether*), it justifies these conditions and establishes itself in them, and them in itself.

Kether, or the crown, is the first statement of God in space. It is the All in terms of the One. It is unity imposed upon the substance of the eternal. Eternity itself, usually referred as *Ain Soph*, the Boundless, is symbolized by a closed eye. When this eye opens, eternity becomes time, being becomes a Being, and the All-pervading Absolute emerges as the Godhead. Thus, *kether*, the open eye, corresponds to the "unmoved Mover" of Platonism. It is unmoved because it partakes of the nature of eternity. It is the mover because it has entered into the state of time. The universal correspondent to *kether* is therefore the *primum mobile*, or the first motion. This is the motion of the universe itself, and this motion, in turn, contributes mobility to all that exists within itself. Here is an analogy to Taoism, in which Tao itself is motion without direction, or internal motion, which is the source of all motion with direction.

From the *primum mobile* is emanated the zodiac, or the sphere of the fixed stars, which to the ancients was the greatest of all motion with direction, for it moves the entire solar system and supplies the energy to the wanderers, or planets. The *sephiroth* three to nine correspond to the second division of the Ptolemaic system, and are symbolized by the seven planets in their orbits. The last of the *sephira*, which is called Malchuth, or the kingdom, is usually shown as a circle quartered by a cross. This is the sphere of the four elements which compose the body of the earth in the old systems of astronomy.

The Sephirothic Tree also in the human body and its superphysical vehicles. *Sephiroth* one and two correspond with

the spirit. *Sephiroth* three to nine correspond to the soul, with its auric vehicles; and *sephira* ten, with the physical body and its etheric double. Much of this symbolism can still be traced in the Major Trumps of the Tarot, and, of course, the ten jewels, or sapphires, are the key to the Ten Commandments of Moses. In the formation processes, *sephiroth* three to nine are the Elohim, or creating gods, which occur in the opening chapters of Genesis.

The cabalists, in turn, applied this universal concept to the divisions of the Lord's Prayer. They believed that each division was addressed to one of the divine hierarchies which together constituted the witnesses of the divine nature. The system is intricate, but for practical purposes we can reduce it to a simple statement which, however, must necessarily be incomplete in the more abstract of its scientific elements.

1 *Primum Mobile*

2 The Zodiac

3 Saturn ♄ Our Father which art in heaven, hallowed be thy name.

4 Jupiter ♃ Thy kingdom come

5 Mars ♂ Thy will be done

6 Sun ☉ On earth as it is in heaven

7 Venus ♀ Give us this day our daily bread

8 Mercury ☿ Forgive us our debts

9 Moon ☾ Lead us not into temptation

10 Elements ⊕ For thine is the kingdom, the power, and the glory.

The more we examine this comparison, the more obvious the astrological

consistencies become. The seven planets of the ancient system were always associated with the qualities suggested by the lines of the prayer. Saturn, or Kronos, was the Father-God and son of Ouranos, or heaven. He was associated with the tyranny of time, and was the devourer of his own progeny, or the emanations which came from him and which were destined to return to him in the end. By a strategy, Jupiter took from him his *kingdom*, and became the demiurgos, or ruler, of the lower diffusion. Mars was always associated with the power of the will as the agent of action. The sun halfway between the extremities of the planetary system was the equilibrium point between heaven and earth. Venus was the ancient nourisher and the governess of wheat (*daily bread*). Mercury was the deity presiding over crime and punishment and law. Among the Greeks and Latins, he was the patron god of thieves. The moon as ruler of imagination and fantasy, or illusion, was frequently regarded as presiding over inconstancies of the mind and emotion. The elements, of course, were the sphere in which the *kingdom* was established in this world, and through which the *power and the glory* manifested as the laws and operations of Nature.

In such ancient writings as *The Divine Pymander of Hermes* and the account of Ishtar's descent through the seven gates, each of the planets bestowed a faculty or power upon the human soul as it descended into incarnation from the sphere of the fixed stars of the zodiac. These seven gifts were successive degrees of limitations. They were called bodies, vestments, or adornments, but by each of them the soul was more closely united with the principle of matter. This investiture constituted the symbolic "fall," and ended when the elements bestowed the physical body.

Regeneration, the motion by which the soul returns to God, is, therefore, the conquest of these bodies, which are transformed from burdens to vehicles of conscious manifestation. Man must

overcome the seven planets and transmute them into soul powers. Their negative forces are the seven deadly sins, which are overcome by a symbolic struggle with demons and dragons and, in turn, are transmuted into the seven cardinal virtues. This is the key to alchemy, for from the seven base metals, first spiritualized and then brought together as a secret compound, is produced the Philosophers' Stone—the purified soul.

Actually, the tenth division of the great system is not one of the seven parts of the soul. The body is not an active agent in itself, but is the container of the seven soul powers, which manifest through it as the seven senses which, in turn, cause the works of man to be perfected through seven liberal arts and sciences. This may explain why the closing lines of the Lord's Prayer are not to be found in the *Sinaitic* or *Vatican Codex*. There is no doubt that the Biblical manuscripts were subjected to early editing by the cabalists, Gnostics, and other heretical groups.

It should not be assumed that the teachings set forth in the Beatitudes and the Lord's Prayer originated in the old Jewish faith. Actually, the same basic principles are to be found in all the religious systems of the ancient world. Confucius said that the doctrine which he brought to the Chinese consisted solely in possessing rectitude of heart and in loving one's neighbor as oneself. There is a beautiful statement of the same concept in the writings of the early Aryans, where the good man not only forgives his enemy, but even desires to benefit his destroyer, "as the sandal tree at the moment of its overthrow sheds perfume on the axe which fells it."

As long as imperfect mortals must dwell together and seek their common salvation in social patterns, each must forgive the failings of others and consider the concord of all above such personal satisfaction as might result from the perpetuation of private discord. This is a solid philosophical and political

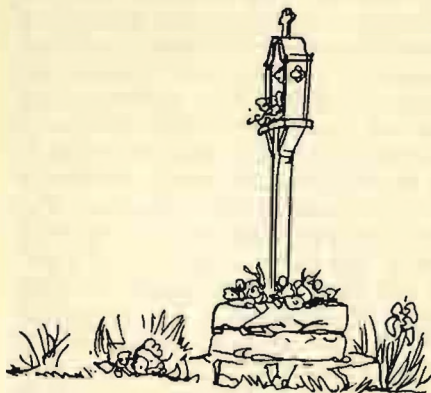
conviction, and we advance most by forgiving most. Even though kindness of spirit may be regarded as weakness of character by the profane, it is still the most powerful of benevolent magical agencies. The teachings of Christ are completely clear on this subject, but, unfortunately, there is not one of his precepts more often violated.

From the table of analogies between the parts of the universe and the sections of the Lord's Prayer, it is evident that the prayer is intimately related to the divisions of the human soul. The soul itself is divided into seven parts, to each of which is assigned the symbolic influence and dominion of one of the planets. There is a further arrangement by which the soul is conceived to be composed of three parts, a division also recognized astrologically. The ancients referred to Saturn, Jupiter, and Mars as the superior planets, because in their arrangement these were located above the orbit of the sun. Venus, Mercury, and the moon were called inferior planets, because they were below the solar orbit. The sun itself stood alone, constituting a middle zone. The soul was likewise said to consist of a superior part—the divine soul, an inferior part—the animal soul, and a middle part—the human soul.

In classical philosophy the divine soul naturally verged toward God, the animal soul verged toward the earth, or Nature, and the human soul rested in equilibrium between the extremes. This concept is summarized in the Platonic statement that the human being in whom the animal attributes predominated was a beast in a world of men, one in whom the human attributes predominated was a man in a world of beasts, and one in whom the divine attributes predominated was a god in a world of men. It should be remembered that many ancient systems did not clearly differentiate between mind and emotion, and the soul was considered as including the mental propensities distributed in the same threefold way.

An eighth, or sublunary, attribute of the soul was referred to in some of the older writings, and this was usually regarded as the generative, or procreative, function of soul power. This would correspond to the earth, which served as a vehicle for the incarnation and manifestation of the soul potencies. The soul was the immortal mortal, for the seven planetary orbits occupied a middle distance between spirit above (the zodiac) and matter below (the earth, or elements). The superior part of the human soul bestowed the dimension of universality, the middle part bestowed the dimension of individuality, and the inferior part bestowed the dimension of personality. Thus, the "fall" of man was a descent from the universal to the personal, and the redemption was the ascent from the personal to the universal.

It was taught that the central zone of the sun was also the abode of the Ego, which by its very nature was associated with individuality. There is an analogy between these divisions and the conclusions of some psychologists. The division of the mind, for example, into the superconscious, the conscious, and the subconscious is reminiscent of older thinking. The sun was held as peculiarly sacred, because its zone formed the bridge, or link, between inferiors and superiors. When the individuality unites itself with the personality, we have the materialist, and when it unites itself with the universality, we



have the idealist. In theology the three-fold division of the soul is restated in the concept of heaven, earth, and hell. This explains why consciousness, posited in the Ego, was rewarded by a superior existence for its virtues, and punished by an inferior existence for its vices. The Pythagorean doctrine that evil men would be reborn in an animal state should be understood as referring to the divisions of the soul and not to actual incarnations in the bodies of brutes.

A prayer is much more than a verbal statement. Those who pray are required to be mindful of the meaning of this mystical statement of divine realities. Prayer, then, is a sequence of realization in which the one who prays experiences and reaffirms the cosmic pattern. First, the whole concept must be internally known and revitalized as an inner experience. Each of the statements contained in the Lord's Prayer is a statement of recognition, acceptance, and resolution. If man visualizes intensely the purpose for himself and the means by which he can attain to the high destiny for which he was created, he restates a complete pattern which is his ever-present help. This visualization is the mood of prayer, and without it the formula is merely words.

Our Father which art in heaven is the substantiation of the reality of the divine power and the availability of this power through mystical identification. In the human experience, *Father* is universal consciousness, both eminent and imminent; it is all-pervading reality immediately available through a spiritual experience of acceptance. *Heaven*, of course, is the highest abstraction of place, or space itself. The Creator is everywhere present as the one source of the beautiful and the good. *Heaven* is the furthestmost and the innermost, that which transcends all place in terms of quality, and all space in terms of quantity. It is to be experienced, however, not as the all-powerful, but as the all-benevolent. God is to be experienced as paternity rather than as despotism. He is to be loved rather than feared, to

be known rather than adored, and to be experienced rather than to be accepted. The transmutation of authority (Saturn) into the realization of intimate participation is the secret substance of this section.

Thy kingdom come substantiates the resolution to release the infinite love of God through the highest of human capacities—the capacity for wisdom. In the descent from the superior state, the power of Saturn (truth) is entrusted to the keeping of Jupiter, the deity personifying wisdom. This is not to be confused with learning, for the supreme wisdom is that which recognizes and accepts the divine will and the divine purpose. Wisdom is "knowing toward truth." In the mood of prayer, wisdom is also the decision of the mind to seek the real and to behold the reality in all things. Through wisdom we come to know the presence of God in creation. It is more than the knowledge of things; it is the realization of the source of things and the resolution that all knowledge shall be dedicated to the discovery of causes. The wording is such that we have a simple statement which grants voluntary permission for truth in our lives to have its perfect works. We accept the sovereignty of the Eternal Being as immediate in consciousness, and affirm ourselves to be completely receptive to its purposes.

Thy will be done. By this statement we substantiate internal obedience to the universal purpose, manifesting inwardly through illumination, and outwardly through the workings of divine law in the material world. We renounce self-will (Mars), and place ourselves without reservation in the keeping of the Sovereign Good. We further subordinate ourselves as instruments of the divine will and accept the responsibility of such ministry or service as shall be entrusted to us. By self-will fell the angels, and by self-will was set up the kingdom of darkness against the kingdom of light. The great power of the human will is spiritually consummated in the will to renounce the will; that is,

the courage to sacrifice mortal purpose that we may share in the divine purpose.

On earth as it is in heaven substantiates the equilibrium represented by the sun. It has been written that the sun shines upon both the just and the unjust, for it represents an energy or power that may be used or abused, having no substance of its own except the substance of life-giving. The human individuality, or Ego, for which the sun stands as symbol, is without recognizable activity, unless it be associated with one of the superior or inferior potencies. While it is in equilibrium, life is held in suspension, but when it verges upward or downward it causes or supports subjective or objective processes. If we recognize *earth* as objective living or existence, and *heaven* as subjective, we know that it is our responsibility to dominate mortal action by immortal conviction. The spiritual internal must emerge and become sovereign over the material external. Through the Ego, or conscious mind, the way of *heaven* flows downward and confirms the way of *earth*. The Ego bestows upon man the power of spiritual decision. He of all visible creatures has the conscious ability to choose the right and to serve it with the fullness of his heart.

Give us this day our daily bread substantiates our recognition of the true source of our nutrition. This section of the prayer is a statement of the *bread* of life, or the *bread* that is not of this world. The nature of Venus reveals that love and beauty are the nourishers of the soul. When we pray to God for *bread*, it would be unreasonable to assume that physical food was implied. Bodily nutrition we have been told to earn by the sweat of our brow, but the *bread* of grace is a food that those know not of who have not dwelt in righteousness. We are most nourished by those extensions of consciousness which bestow internal certainties and the courage to seek first the *kingdom of heaven*. The Greeks knew this also, for the banquets of the sages were assemblies of

those devoted to truth and who shared together their spiritual resources and experiences. This is the true meaning of the consecrated wafer used in the Christian sacrament.

Forgive us our debts. In the older form of this, the statement continued, not by saying *as we forgive our debtors*, but *as we have forgiven our debtors*. There is no substantiation unless forgiveness precedes prayer. The human being must have already made his peace with men before he may enter the sanctuary and abide in the peace of God. The planet Mercury has authority over the lower, or human, mind or the unenlightened intellect. It is mortal mind that clings to the past and devotes its resources to negative processes of intellection. The presence of truth overcomes the error of ignorance. Those who dwell in darkness dwell in fears and doubts and antagonisms, but those who dwell in light have already renounced such fallacies. Man does not overcome darkness by struggling against shadows. The mere presence of light dispels all doubts and uncertainties. If we abide in the light, we abide in friendliness, one with the other. Forgiveness implies more than a gracious gesture; it is a fuller understanding by which this gesture is no longer necessary. When we understand all, we abide in the love of God, and give of this generously to all our fellow creatures.

Lead us not into temptation. This is the most difficult phrase in the prayer, for it is inconceivable that Deity should lead any of his creatures away from righteousness. It is clarified instantly, however, when we know that the statement is directed to the seventh and lowest division of the soul, which is under the power of the moon. The phrase then becomes the substantiation of man's resolution to resist the realm of fantasy, imagination, and inconsistent moods which partake of the lunar nature. So closely is man enveloped by the phantoms of the lower imagination that he is resolved to transmute them, and he requires that the lunar power shall

deliver him from the evil things. Thus, the moon is revealed as potentially creative imagination. Imagination supplies the overtone which binds each sphere to the one directly superior to it. In order to ascend to a higher state, the human being must first image within himself the qualities of that state, and this imaging is the positive pole of imagination. By imaging we are able to extend above ourselves and to experience as a mood a state of consciousness which we are seeking to attain.

For thine is the kingdom, the power, and the glory is the substantiation in the objective, or physical, life of the person of all that which he has already experienced and accepted. It may be interpreted as a final statement of faith, the complete dedication of himself to the truths which he has already visualized and the substance of which he has known within himself. More than this, it is a statement of orientation as regards physical and objective living. The prayer ends with the word *amen*, which is adapted from the name of one of the superior deities of the Egyptians. In present usage, *amen* implies *let it be so*, or *it is so*.

In Colossians 1:16, Paul, the apostle, writes of God: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him..." In the cabala the *thrones, dominions*, etc., are the names of the orders of spiritual beings or hierarchies associated with the zones or spheres of the stars and planets. We must assume, therefore, that St. Paul was aware of the universal concept which we have described. Throughout the Bible, especially in the prophetic books and in The Revelation, are numerous references to the seven-planes of the soul. In the Mystery systems, initiation always included the symbolical journey from the material to the spiritual state through an ascending order of trials and tests. The Cretan labyrinth was likewise a figure of the



solar system. Personified as the Virgin of the World, the soul becomes in The Revelation the "Bride of the Lamb." This is also the golden wedding garments and the garments of glory of the high priest of Israel. It was believed by early Christian sects that the perfected human soul would ultimately take the place of the human physical body as a vehicle for the manifestation of the spirit. Here is also an analogy to the transcendent being of Taoist metaphysics.

If we can understand prayer as a mystical communion and not as a physical ritual, we will be less inclined to consider it as a means of directly advancing our physical fortunes. After all, physical security is actually impossible without internal consecration. We must live from within and not try to force upon the higher parts of consciousness the limited perspective of outward existence. If we seek first the *kingdom of heaven*, which is the state of true knowing, all other things necessary will come to us. For the average person, prayer is the most intimate spiritual experience of which he is capable. It should not be used in an emergency, but to create a state of being which is beyond emergency.

In daily living, the light of the human soul shines forth through the works of the individual. To be gracious means to share the works of grace, and to reveal the grace of God is the proof that we abide in the light. Some have asked how it is possible for a universal deity to be aware of the prayers of individuals, and how it is possible for these prayers to be considered and answered in so vast and complex a system of creative processes as

surround us in the universe. Such an interpretation accepts only the eminence of God as a being and not the imminence of God as cosmic consciousness itself. A personal deity, no matter how powerful, is not the explanation for the mystery of prayer. We must know by the power of faith the eternal availability of the divine spirit, which abides in us and with us. It is not necessary that a deity answer prayer by inclining itself to the needs of its children. Prayer as a spiritual experience is the child inclining itself toward the Eternal. Through internal faith, man approaches God and is strengthened in his own statement of his own convictions. It is man, not God, who stands in the need of prayer.

How can we believe in a universal wisdom and at the same time find it necessary to petition that wisdom to be mindful unto us? By what strange conflict in the mortal composition is man impelled to beg for that which is eternally present and eternally available? Ignorance is not a limitation of God, but a limitation of man's ability to experience God. In the processes of creation, Divinity has experienced man and continues to experience him throughout all time. It is man who has not yet perfected the instrument by which he may experience God. The internal realization, of which prayer is the symbol, is a direct motion on the part of the isolated creature, separate only because of the belief in separateness. Man does not have to overcome the world, the flesh, and the devil. It is only necessary for him to pierce through the illusion of his own lower instincts and appetites. True prayer is, therefore, effective everywhere and always, because it is an intimate and personal statement of release. Without the realization of this, the spirit of religious service, with its ritual and sacraments, passes unknown and unrecognized.

The prayers of other nations and of other peoples addressed to the same God under many names are effective ac-

cording to their sincerity. Reality is in itself nameless, and its substance cannot be altered by the forms through which it is approached. The universe recognizes only degrees of enlightenment and integrity, and aspiration is the magic key that opens rituals and symbols. Reality is no farther from any mortal creature than the very substance of himself. There is, however, a qualitative interval between the consciousness of man as it is now and the full consciousness of cosmic truth. This qualitative interval cannot be crossed by the intellect, nor can it be annihilated by the conquest of the secrets of physical Nature. Union with the eternal *Father* is possible only by a conscious action of faith, and this action has been called the works of the spirit. Words without such works are dead, but the works themselves may even be accomplished without words.

The great prayers of the religions are therefore very simple, for they merely incline the mind and consciousness toward the realization and contemplation of that One which alone is good. In the Christian dispensation, Christ as the only begotten of the *Father* is the personification of the world soul. Meditation upon this spiritual fact is the essence of mysticism. Christ in man is the human soul, which if it be lifted up will draw all other things unto it. The resurrection of the Christ in man, which is the hope of glory, is the redemption of the soul powers. These purified of their negative attributes and redeemed by the resolution of consciousness bring about resurrection in the spirit.

Faith is the comforter, for by the strength of faith we experience the reality of things unseen. Through the act of faith, we enlarge our capacity to experience the presence of spirit. Thus, the Comforter, or faith, is the ecclesia, the assembly or community of the true believers. By increasing inner strength, faith fulfills the works of faith. As the spiritual content in man increases, he becomes ever more aware of

this spiritual content and receives ever more of the strength which it bestows.

The human being disturbed by the pressures of the world and confused by the conflicts everywhere present among man-made institutions is impelled by the requirements of his own survival to seek communion with some superior power. The more immediate the necessity, the more earnestly he petitions this power for strength and guidance. Realizing the peculiar intimacy of this communion, he retires to some quiet or secluded place and there pours out his heart to the unseen life which fills all space. Brave and strong men, courageous and gentle women have not been ashamed to turn for guidance and peace to their all-pervading parent. Washington prayed kneeling in the snow at Valley Forge, and Lincoln turned to prayer through the long, dark years of the Civil War. Strengthened in resolution by simple and abiding faith, the leaders and guides of temporal nations have made possible the progress of our world. Very little has been accomplished by those who trusted only their own strength and refused or denied the strength of *heaven*.

It is not important what the words of a prayer may be; it is the conviction which moves the prayer that bridges the interval between the worlds. It is not even necessary that prayers be said at certain times or in certain places. The perfect prayer is the constant growing conviction of the divine plan and the divine planner. The simplest service which is performed in the name of truth and in the spirit of truth is prayer.

As Zoroaster has said, the good life, the good work, the good hope, these are magical invocations uniting the human being with the overdestiny which has been prepared for him from the beginning of the world.

Western nations could learn much about the spirit of prayer from Eastern mysticism. The East has always known that true prayer was an experience, a statement of abiding confidence in the wisdom of the Infinite. Thus, prayer is a deep and gentle mood in which man feels the ever-present universal love enveloping and containing him, and bringing rest and consolation to his spirit. It is not an escape from burdens or responsibilities; it is the receiving into oneself of vast resources, enabling one to carry a heavier burden and a greater responsibility. The good seek not rest from labor, but the inner strength to labor more earnestly and the inner wisdom to labor more usefully.

It would not be too much to say that prayer is a gradual transformation of man himself, who gains a new dignity by knowing internally that he shares in the sublime heritage of spirit. As he receives, he is impelled to give, and internal growth is immediately reflected in daily works. Thus it comes about that when we pray unto the *Father* in spirit and in secret, he rewards us openly. These rewards may not be the solution of physical problems or the accumulation of material goods. The lasting reward is that we shall dwell in the light and have fellowship one with another.

The learned St. Thomas Aquinas was quite an authority on angels. For example, we learn from him that many angels cannot be in the same space at the same time. Also, that the motion of the illumination of an angel is threefold: circular, straight, and oblique.... And no less vital, that the velocity of the motion of an angel is not according to the quantity of his strength, but according to his will.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

The Legend of the Wandering Jew

S. Baring-Gould, in his *Curious Myths of the Middle Ages*, included an account of Cartaphilus, who was a porter in the hall of Pilate, the Roman governor at Jerusalem. When Jesus was being taken from the hall, this porter struck him with his hand, saying: "Go quicker, Jesus, go quicker; why do you loiter?" Jesus turned and replied: "I am going, and you shall wait until I return." After the death of Christ, this Cartaphilus, who sincerely repented his evil deed, was converted to the Christian faith by the same Ananias who baptized the Apostle Paul. At the time of his baptism, Cartaphilus was given the name Joseph, by which he was known thereafter.

In the year A. D. 1228 an archbishop of Greater Armenia visited England and was entertained by the monks of the Abbey of St. Albans. The archbishop and the abbot of St. Albans had many conversations through interpreters, and among other subjects discussed was this Joseph. It developed that the Armenian prelate was well-acquainted with the mysterious man and had sat at table with him on numerous occasions. Joseph was seen in 1242 by the bishop

of Tournay, and again in 1505 in the royal palace in Bohemia. He was next reported among the Arabs, and in 1547 was described by the bishop of Schleswig, who saw him in church. The good bishop wrote: "And many people, some of high degree and title, have seen this same man in England, France, Italy, Hungary, Persia, Spain, Poland, Moscow, Lapland, Sweden, Denmark, Scotland, and other places." When questioned, the stranger always replied that he had been present at the crucifixion of Christ.

In whatever land this Joseph traveled, he spoke the language like a native. When money was offered to him, he would never accept more than a few pennies. He did not stay long in any place, and in 1575 he was in Madrid, in 1599 in Vienna, and in 1601 in Lubbeck, Livonia, and Cracow. In 1604 Joseph appeared in Paris. Later he again attended church at Naumberg. In 1633 he was once more in Hamburg, and in 1640 he was encountered in a woods near Brussels. In 1642 he visited Leipzig, and in 1721 he appeared before the gates of Munich. This Joseph said that he was in Rome during the reign

of Nero, and that he had known the conquerors Saladin and Tamerlane.

The Wandering Jew belongs to a cycle of myths relating to exceptional longevity. His equivalent occurs in the folklore of nearly all races and nations. Hero legends frequently affirm that extraordinary mortals have continued to live long after the dates of their supposed deaths. Charlemagne and Barbarossa were reported to be waiting in their tombs for the fulfillment of certain prophecies. Even Paracelsus sat in his vault perfecting his knowledge of the arts and sciences, and several alchemists feigned death in order to escape unwelcome publicity.

Myths of the long-livers held great fascination for our medieval ancestors, and convictions relating to the subject were sustained by a considerable literature. The legends were distributed by the Troubadours; and in times when men traveled but little, the arrival of strangers in small communities was an event which led to extravagant speculations. It is known that several impostors gained temporary notoriety by claiming to be Cartaphilus. It was reported at one time that the mysterious Comte de St.-Germain was the Wandering Jew, and a female counterpart said to have been Salome is occasionally mentioned. The legend of this strange wanderer and his curse was dramatically developed by Eugene Sue, and graphically depicted in the fantastic drawings of Gustave Doré.



The actual origin of the account of the wanderer is unknown, and the true meaning of the symbolism is difficult to determine. Probably the story began in pagan folklore and was readapted to the requirements of early Christian legendry. Some have suggested that the wanderer personified paganism itself, which will endure until the Second Coming of Christ. Others believe that the myth originated with the curse of Cain. The wanderer was always described as a penitent. He was never an evil person, and even in times of intensive religious prejudice was treated honorably whenever he appeared, and was entertained by the most orthodox and devout of the clergy. Joseph was not associated with miracles, nor did he ever impart secret knowledge to his would-be benefactors. He seldom smiled or laughed, for he was burdened not only with his own guilt, but also with the profound wisdom which he accumulated through the centuries. He longed to die, for he had learned by experience that eternal life was not a blessing. He was usually seen as an aged man, wearing a tattered cloak and leaning upon a staff. There were no historical reports concerning him after the end of the 18th century, but there are many who still believe that he is alive.

The legends of Joseph were most abundant in those areas where the Nordic and Druidic religions had flourished. These faiths had long cherished the conviction that certain gods and heroes disguised themselves as mortals and wandered about the earth. Odin, for example, the Scandinavian All-father, frequently appeared as the wanderer. He put on the cloak of a traveler, carried a staff, and wore a broad-brimmed hat or bonnet to conceal the loss of one of his eyes. This wanderer guided and guarded the destinies of the Volsung, his chosen people. We know that the story of the Pied Piper of Hamelin town was derived from the Odinic cycle of myths.

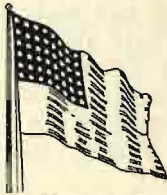
It is possible that all these accounts, like that of Taliesin, the Welsh Bard, are related to the doctrine of rebirth.

The human soul must wander in the underworld (the mortal sphere) until it is released by the spiritual mystery of redemption through regeneration. The Adamic man is thus the wanderer who appears under many names, but is burdened by the inevitability of material existence until the Judgment Day. The rebellion of Lucifer and his angels also supplies a valuable key. The ancients believed humanity to be the fallen angels who, cast from the heavenly world, must remain in exile until the repentance of their flaming prince.

It is also possible that Cartaphilus personifies the neophyte in the old initiation rituals. In these rites the hero god was always slain and the candidate was charged with the crime. He served his novitiate as one repenting of an evil deed, and this deed was the betrayal of truth. In the Egyptian mortuary rites, the soul of the deceased wandered through subterranean caverns and passageways where it was subjected to numerous trials and tests. If the neophyte

was successful in his quest for light, he was finally brought into the presence of Osiris, and was liberated into the abode of the blessed. Plato explained that the mortal sphere corresponded to the underworld of the myths.

Man must wander in this vale of uncertainties until the divinity within himself was strong enough to escape from the bodily sepulcher and to rise victorious from the state of material existence. In the Mystery rituals, also, the Second Coming or advent of the savior-god was understood to mean the release of the divine spirit from within man. The wanderer, therefore, was doomed to continue in the condition of spiritual darkness until he accomplished within himself the mystery of the risen Christ. If such be the intent of the legend, its inclusion among the lore of the Troubadours can be understood, for this was the burden of their inner teachings. Certainly the story was never intended to refer to an individual or a race, but to all humanity which must solve the riddle of its own salvation.



The Secret Destiny of America

By MANLY P. HALL

We are happy to announce that this book, which has been out of print for some time, is now again available. The pressure of world affairs and the increasing demands upon the United States for leadership in all fields of ethical, social, and political progress make the reissue of this book timely and significant.

World Democracy was the secret dream of the great classical philosophers and the idealists of past ages. They conceived the pattern of a vast Democracy, and for more than 3,000 years the principles of Universal Enlightenment and government by the people have been furthered by farseeing individuals and dedicated groups and Societies. The understanding of this wonderful plan will strengthen each sincere person who must face the problem of world adjustment.

Because of the increasing cost of materials, the book will be available in heavy art-paper binding. The text is a photographic reproduction of the original edition.

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How To Enrich Modern Living



"Tonight's Report to the People" KECA

July 11, 1950

Los Angeles — Released through

American Broadcasting Co.

QUESTION: "Do you *really* want to enrich your personal life?" "Are *you* willing to make the necessary adjustments within yourself?"

(MR. HALL)

A personal life is largely a pattern of action based upon a code of beliefs and convictions. The broader, the deeper, and the clearer we state these convictions within ourselves, the richer our lives will become. To enrich ourselves as persons is the first step toward better living.

Every person who has reached maturity has become aware of his own limitations, and it is seldom necessary for a thoughtful or an honest person to pass through an elaborate psychoanalysis to find out what is wrong with his character or disposition. All you need to do is to have a quiet and sincere talk with yourself. Perhaps a pencil and a piece of paper will help. Jot down some of the things you know about yourself. Do not just toss a bouquet in your own direction. Consider both strong and weak points, and be especially mindful of characteristics which have been responsible for unhappiness, confusion, or discord.

It does very little good just to tell folks to mend their ways or to stop nursing some grievance or discontent. Faults are not corrected by suppressing them. If things are not going well, it is because we are not big enough to con-

trol the situation in the right way. It is unlikely that the situation will become smaller, so we must grow until we are strong enough and wise enough to meet it constructively. The moment we are bigger than the problem, there is no longer any problem.

In these confused and difficult times, each of us must face the facts squarely. The average person cannot change his world to suit his own temperament, and, in most cases, he cannot even change the environment in which he must live and work. Each day, outside pressures are stronger and more relentless. We have long held the conviction that if *things* were different *we* would be different. This formula must be reversed, and we must accept the natural fact that if *we* are different, *things* will be different.

I am not suggesting that we compromise our convictions and take on a way of life which outrages our code of principles. We must decide, however, either to drift along trying to avoid unpleasantness or to equip ourselves to meet emergencies graciously and lovingly. The only sure way to get out of trouble is to grow out of it, and in Nature growth is no accident.

Charles Dickens created a character in one of his novels named Mr. Wilkins Micawber. This optimistic opportunist was always waiting for something better to turn up. Micawber was the person-

ification of hope without effort, and he never realized that luck is linked to merit. To drift along day after day and year after year just waiting for others to see things our way is no solution.

Before a man can live well, he must have a philosophy of life. This does not mean that he must pour over ancient books or evolve some strange or complicated doctrine likely to make his confusion worse confounded. No one can live a happy, purposeful life unless he believes that life itself has a happy purpose. Conduct is born of conviction, and conviction itself is an inner certainty about outer circumstances.

The thoughtful person must find answers that are satisfactory for himself to the following questions: Is there a divine power, being, or intelligence governing the universe? Is there a purpose behind the plan of existence? Can man learn to understand this purpose and fulfill his part in this plan? Are there laws governing all activity, including human action? If so, how can we come to know and obey these laws? Why is man here, and where is he going?

It is not my intention to answer these questions for you; each human being must find his own answers within himself. I will only point out that every part of the cosmos reveals through its processes the evidence of a vast plan and purpose. In the presence of this cosmic testimony, each of us should be thoughtful. It will require only a little thoughtfulness to clear the mind of the tendency to accept living as a sequence of meaningless and unrelated incidents. As long as you believe in accidents you can nurse a sense of injustice, and as long as you can cuddle the notion of injustice you cannot put your house in order.

Everywhere in Nature there is evidence of the merit-system. Even if this is not always obvious in human concerns, the fact itself remains. Nearly everyone is willing to devote time and effort to become proficient in some field of activity. The doctor, the lawyer, the musician, or the artist is prepared to

devote from five to ten years of intensive and specialized study to attain mastery of his subject. He does not consider the effort too great, because he is establishing a career, and depends upon his skill for his livelihood and community standing.

If it is a considerable accomplishment to play the violin well or to perform a delicate surgical operation, is it less of an accomplishment to be a successful person? If we are willing to spend many hours mastering the zither, should we resent the time required to master ourselves? Without a certain amount of internal enrichment, even the careers which we have earned with conscientious efforts are insecure. No matter how much we have accumulated of honor or worldly goods, we are poor if we are unhappy. Never think for a moment that you can have so much of material success that it will compensate for internal poverty.

The human personality is a magnificent instrument through which the heart and mind can reveal their purposes and convictions. We must use this instrument well or it will turn upon us and burden our lives with misery and pain. We can enrich personal living only to the degree that we invest in ourselves and strengthen those attributes of character which distinguish us as human beings from the lower kingdoms of Nature.

When a man is searching for success, he should ask himself: Why do I want to succeed? Is it merely because of the thrill of accumulation, or is there something I want to do that is really significant, not only to myself but also to others? None of us work well with merely selfish motives. To struggle only for creature comforts is to deny the magnificent life that flows through us and bestows the very means for accomplishment.

I have known many people who were satisfied to live from day to day. They never got very far because they were not trying to get *anywhere*. They lived in habit-patterns; and the longer they

lived, the deeper the habits became. When they could no longer see over the edge of the trenches they had dug with their own thoughts, they lost enthusiasm and zest and became patient plodders. A few accomplished some financial security, but after they had the money for which they had sacrificed so much, they did not know how to keep it, spend it, or use it.

A limited mental horizon impoverishes living. The larger your sphere of interests, the richer and more significant each day will become. Reach out simply and gratefully toward your share of the world's beauty and wisdom; and as you receive, also give of these precious treasures. Learn to appreciate and to understand. After all, most misunderstanding is simply lack of understanding.

Great music, art, and literature are satisfying and civilizing forces. They enrich you, and through you they enlarge the lives of those you love and serve. No one can prevent us from growing, for even in a competitive system we can grow wiser and better without depriving anyone else of an equal opportunity.

Take a healthy interest in your world and in those who are trying to build and preserve it. Do not allow prejudices to spoil your own happiness and contentment. Be patient and tolerant when need arises, because in your heart you understand the burdens and responsibilities that others must carry. If we permit ourselves to fall into negative ways of thinking or to hold critical attitudes, we injure ourselves first, and others as a consequence.

Constructive attitudes enrich us; destructive ones impoverish us. It is better to have faith than doubt, hope than fear, charity than condemnation. We all know this, but, under the pressure of living, the noblest of our instincts are submerged. We become tired and fretful, and words hastily spoken leave deep scars.

Yet we cannot say, "Don't do this," or "Don't do that," for in these moments of pressure we do what we feel. The

solution, therefore, lies deep in ourselves where feelings have their origin. To act differently, we must feel differently; and to feel differently, we must have a larger vision of what is real and what is important.

To educate our inner convictions, we have been given philosophy. The greatest and noblest of those who have gone before have left imperishable monuments to the dignity of beautiful dreams. Solutions to most human problems are available to those who seek them honestly. To find these solutions is our great opportunity, and to apply them is our greater responsibility. We must grow, not only for our own sakes, but also for those who depend upon us. We must keep the faith for future generations. The richer our internal living, the larger the legacy we can bestow upon our children. It is not enough that we leave them the means for physical security. In fact, a heritage of worldly goods may do more harm than good. What young people need most is a heritage of internal security. They need to know that the enduring values of inner light and faith are real strength in time of trouble.

Today the whole world is hoping that the United Nations Organization can hold the fragments of society in one co-operative pattern. We are appalled by the jealousies, fears, doubts, and conspiracies of nations. We cannot understand why peoples will not dwell together in fraternity and fellowship. Also, we realize how seriously discords can threaten the very survival of human institutions.

As world peace is the reward for co-operation among nations, so personal peace is the reward for co-operation between individuals. The benefits of unity are obviously larger than the results of discord. Yet, how can we hope that millions of human beings, variously divided by natural and artificial barriers, can find a common strength and a common purpose if we cannot do these things ourselves in the small circle of our personal affairs?

We know that treaties will not stand unless those who make them are inspired by the noblest and most unselfish of human convictions, and those for whom they are made preserve and strengthen these convictions. By the same token, convictions, personal and collective, are the powerful, if intangible, supports of civilization. Our international wealth is not to be measured by physical resources alone, but by the ethical convictions which we use to conserve these resources. Without these convictions, the resources themselves are squandered and lost.

The intangible but very real overtones of the individual are the forces which mold his character and dominate his conduct. If these convictions are inadequate, the individual also squanders his resources. Each of us must civilize himself, and must consciously unite with all others of good spirit to preserve and protect the nobility of the human life-way. To know this is the greater wisdom, and to find means for this accomplishment is the greater skill. Nor must we view self-improvement as a heavy labor and the frustration of our natural instincts. We were born to improve; we were created to grow. And we have sacrificed happiness itself by failing to accept the challenge of a high destiny.

In order to accept the benefits of experience, we must receive them with calm and open mind. We cannot enrich an internal chaos merely by exposing ourselves to new ideas. Realities are not harsh unless we oppose them. Dreams are not impractical unless we misinterpret them. Life itself is not cruel unless we meet it stubbornly and ungraciously.

Some of us demand too much, others require too little, and most insist that circumstances agree with very personal plots and plans. We must not live *from* conclusions, but *toward* them. To demand that life fulfill our expectations is to be most unreasonable. The larger question is: What does life want us to do? Experience tells us that life wants us to grow and to be happy. It wants

us to fulfill gloriously our small part of a vast and wonderful plan. We are here as spectators as well as participants. We are expected to look about us and to consider the rules of the game. Experience also tells us gently but firmly that to keep the rules is to live well and to enjoy the benefits of an all-abundant Nature. To break the rules is to separate ourselves from the stream of life, and by such a voluntary action we deprive ourselves of Nature's help and support.

You can enrich your life just by believing that life itself is rich and that you share in it. To believe that the world is all wrong and that people are all cruel or unkind is to accept a poverty-stricken universe. Such a negative attitude is not necessary, for even as we fear, someone else is hoping, and all around us folks are building faith and finding fulfillment. The happy man lives in the same world as the unhappy man. The difference between the two is a difference of convictions. If others can find happiness, so can we, but we must learn the lesson that others have learned: **HAPPINESS COMES FROM WITHIN.** It is not what happens to us that enriches or impoverishes; it is the understanding with which we accept the challenge of living.

There is the story of the two little apples growing side by side on the same tree. One develops and ripens, and the other does not. Life ripens those who accept it cheerfully and live it hopefully. When we bless life, life blesses us; when we curse it, it curses us. Whatever quality we give returns to us, bringing joy or sorrow. We cannot dislike others and honestly expect them to like us. We cannot complain against experience and expect experience to bring us a richer inner understanding. We must give cheerfully, and receive cheerfully. To have a long and beautiful life, each must have a work he believes in, and do it well in a world he believes in. To be satisfied is to be rich; to be content is to be secure; and to have faith in life is to be supremely wise.



Library Notes

By A. J. HOWIE

CONFUCIUS — AN EARLY PLANNER OF A BETTER WORLD WHO EMPHASIZED THE IMPORTANCE OF THE VIRTUES OF THE SUPERIOR MAN

The success stories of philosophers differ from those of men and women whose prime concern in life has been with worldly power and wealth — a reluctant recognition for philosophers is doled out over the centuries. Their praises are usually recounted with reservations, apologies for the ways in which they failed to conform with the morals, customs, or psychology of later ages.

The greatest philosophers and religious teachers have been without hoards of gold, landed estates, and personal retainers. They did not seek to elevate men to positions of power through their influence, nor did they try to destroy those who differed from them or opposed and persecuted them. Most of them did not bother themselves to commit their priceless thoughts to writing, much less have their books immediately become popular best sellers. The only reason why the teachings of the wise have been preserved to us is because they inspired an intense loyalty in the hearts of disciples who tirelessly and without hope of personal reward spread the good word; thus has been handed on an indescribable torch of aspiration from man to man for the

ages. Occasionally many hands and hearts have carried the torch, more often it has been held by a lonely few.

Volumes on biography, philosophical and religious systems are preserved in the library of the Philosophical Research Society in the hope that there students may learn how each may have a part in building a better world. But it is not suggested that the library be used to reestablish the jot and tittle of any scripture or philosophy that has been expounded in different ages. There seems no purpose in wishing that a Plato, Confucius, Buddha, or Jesus might again come into the world today. Each taught in a language and by a method appropriate to his time. Today is a new age.

The name of Confucius has been venerated in China for about 2500 years; temples have been established to worship him as a god; his words have been quoted and misinterpreted in all parts of the world. Yet the basic reforms that he advocated remain unrealized—even untried—ideals.

Much fanciful lore has grown around the memory of Confucius. Efforts have been made to make his ancestry measure up to his immortal memory. His family

descent has been traced to the early rulers of China in spite of the fact that evidence is vague, traditional, and unimportant. One writer, without quoting authority, suggests a more mystical origin. Mr. B. M. Norman, in his *Rambles in Yucatan*, states that Confucius was a native of Persia.

The immediate family of Confucius was considered as newcomers to the state of Lu because only several generations had been born there. His father was a common soldier of gigantic physique whose bravery had won him permanent service with a local noble. His father's wife had been able to give birth only to a series of nine girl children; a crippled son had been born to a concubine; and at the age of seventy the father of Confucius took to himself another concubine who he hoped might bear him a son to continue the family line—an important consideration because of the rites of ancestor worship. The possibilities that the mother of Confucius may have been beautiful or learned or mystically inspired are as unverifiable as Shakespearean lore. She was just a girl in her middle teens when she gave birth to Confucius. The tales of her visions and the celestial phenomena at his birth are probably apocryphal.

Volumes have been written to conceal, distort, glorify, deny these rather humble but plausible origins. Why? To make for national glory? hereditary importance? philosophical distinctiveness? Such tampering with facts betrays a vanity unworthy of the subject. Confucius may have been born out of wedlock in a Christian sense. Concubines were accepted and conventional in his day. Why try to twist the fact to appease modern conceits? His father wanted a man-child which his wife could not give him. The uncertain chemistry of human relations gave the world Confucius.

All writers admit the precocity and early learning of Confucius, but an important observation is that he did not stop adding to his store of knowledge until his death. At seventeen he was

employed by the Baron Chi to keep the granary accounts—a rather responsible though menial position for one so young. He was later put in charge of the baron's lands and herds. At nineteen he was married, and shortly thereafter became the father of his only son. The death of his mother and the necessity of observing a period of mourning—Confucius observed the full twenty-seven months although many of the poorer people would cut the time short—terminated his formal employment. The rest of his life was devoted to study and teaching with the exception of one interval of several years in the service of the Duke of Lu.

At twenty-two Confucius already was accepted as a teacher and was drawing students and disciples from all walks of life. The succession of students continued until his death at 76 or 78.

The Classics attributed to Confucius are fragmentary, disconnected, pithy works. The Confucian emphasis on rites and ceremonies is somewhat out of pace with the Western World in this age. His research into ancient Chinese musical theory has been mostly lost. And the *Yi King* which he edited is still beyond the understanding and acceptance by an alien culture.

Confucius specialized in the study of politics and ethics, and it is in these fields that he may be studied by modern students with great profit. He was generally recognized during his lifetime as an authority even in the distant provinces of China. For the span of several years in the service of the Duke of Lu he proved his administrative ability in practice as well as in theory. He was so successful in his administration that he aroused the jealousy of both the local officials and nobles, and the fear of neighboring rulers. He proved that conditions might be improved for the masses and that taxes might be reduced to proportions that were not burdensome by honest and efficient administration. He proved that diplomacy could be as effective as military activity. But for the greatest part of his life he could



CONFUCIUS

but teach his theories although some of his students became public officials. Rulers and the wealthy consulted him, more for the pleasure of conversation than for advice. They would agree with him in his wisdom but take no positive action. And the power of action was withheld from him.

Each should read at least the *Analects* of Confucius. We shall quote rather freely and informally in the hopes of introducing new readers to see what they can find in this rich wisdom.

Those who observed Confucius most closely have said that he had no foregone conclusions, no arbitrary predeterminations, no obstinacy, and no egoism.

The following incident is often quoted to prove that Confucius was convinced that he was an agent of a divine mission: He was in danger of his life at the hands of K'wang. To those who urged him to protect himself in flight he said, "After the death of King Wan, was not the cause of truth lodged here in me? If heaven had wished to let

this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me."

Speaking of himself, Confucius said, "I am simply a man who in his eager pursuit of knowledge forgets his food, who in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming on. I am not one who was born in the possession of knowledge; I am one who is fond of antiquity and earnest in seeking knowledge there."

Confucius consistently refused to speculate on extraordinary things, feats of strength, disorder, and spiritual beings.

He loved music, performed himself, and was recognized widely as a musicologist. He revived the then ancient and forgotten traditional modes and rhythms. It is unfortunate that this part of his writing is lost.

The following quotations are chiefly from the *Analecfs*. All are attributed to Confucius, so we have dropped the repetitious introduction of "the Master said."

"In language it is simply required that it convey the meaning."

"In teaching, there should be no distinction of classes."

"While you are not able to serve men, how can you serve their spirits? While you do not know life, how can you know about death?"

"I admit people's approach to me without committing myself as to what they may do when they have retired. Why must one be severe? If a man purify himself to wait upon me, I receive him so purified, without guaranteeing his past conduct."

"Can men refuse to assent to words of strict admonition? But it is reforming the conduct because of them which is valuable. Can men refuse to be pleased with words of gentle advice? But it is unfolding their aim which is valuable. If a man be pleased with words but does not unfold their aim, or assents to them but does not reform his conduct, I can really do nothing with him."

"From the man bringing his bundle of dried flesh for my teaching upwards, I have never refused instruction to any one."

"I do not open up the truth to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lessons."

"A scholar whose mind is set on truth and who is ashamed of bad clothes and bad food is not fit to be discoursed with."

To one who told him that he delighted in his doctrines but that his strength was insufficient to apply them: "Those whose strength is insufficient give over in the middle of the way, but already you limit yourself."

"I have talked with Hui for a whole day, and he has not made any objection to anything I said—as if he were stupid. He has retired, and I have examined his conduct when away from me—he was able to illustrate my teachings. Hui, he is not stupid."

"Observe what a man does; mark his motives; examine in what things he rests. How can a man conceal his character?"

"Learning without thought is labor lost; thought without learning is perilous."

When asked whom he would have to act with him if he had to conduct the armies of a great state: "I would not have him to act with me who will unarmed attack a tiger, or cross a river without a boat, dying without regret. My associate must be the man who proceeds to action full of solicitude, who is fond of adjusting his plans, and then carries them into execution."

"The superior man, in the world, does not set his mind either for anything or against anything. What is right he will follow. The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favors which he may receive. The superior man is catholic and no partisan. The mean man is a partisan and not catholic. The superior man acts before he speaks, and afterwards speaks according to his actions."

"Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them."

It would be possible to quote much more extensively from the Confucian Classics, but the element of personal choice would tinge every line. A difficulty in discussing Confucius arises in an inability to retain his calm impersonality.

The red herring of Communism is being bandied about rather freely, and it is important for individuals and groups who think and speak about world progress to be able to discriminate between subversive political intrigue and honest efforts to improve our own system of government. No one wishes to be gullible enough to find that he has been a fellow-traveller with a malignant force. In Confucius we may observe how an ancient patriot studied ways in which his people might be helped—and how he conducted himself through youth and old age while he kept himself always currently informed on politics in a world of intrigue, dishonesty, and abuse of power; how he taught his students the answers to political problems; and how he preserved the aloofness and integrity to refuse the invitation to cooperate with a powerful and ambitious warlord in a revolution that apparently would have advanced the ideals he affirmed. He believed that

there were lawful ways to achieve his purposes.

Even the humblest student can benefit from a consideration of the Confucian emphasis on personal integrity, sincerity, and virtue in the superior man. Obviously Confucius could not be acceptable to degenerate rulers, dishonest public officials, nor ruffian militarists. He frankly taught that rulers should be superior men; and that all persons in high places should strive toward the attributes of superior men.

How much confused thinking might be avoided if students would seek meanings rather than to stop with the naming of things. How much disillusionment might vanish if students would apply to their individual ways of life the principles they put so easily into words with loose meanings.

Twenty-five hundred years ago Confucius sought in the survivals of a then ancient wisdom to restate the principles of better living. Each today may contribute to a better world by restating for himself a code of such principles and living by them. And it is thus that we may have a constructive part in ushering in that new age by whatever name it may be called.



"...the reply of Socrates to one who said to him, "May I die unless I am revenged on you." For his Answer was, "May I die if I do not make you my friend."

Quoted by G. Oliver in his *The Pythagorean Triangle*, p. 42

Of a man who is forever explaining in great detail matters completely obvious, Aristotle said: "He is lighting a candle for us so that he may see the sun."

A stranger once observed to Voltaire that the trees in his garden grew very tall. Voltaire shrugged his shoulders. "After all," he remarked, "they have nothing else to do."

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